

THE STORY OF MANKIND



BY DR. WILLEM VAN LOON

Frank Morris

NUNC COGNOSCO EX PARTE



TRENT UNIVERSITY
LIBRARY

PRESENTED BY

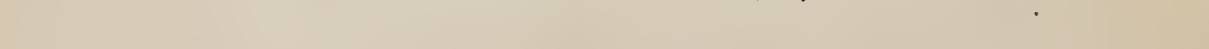
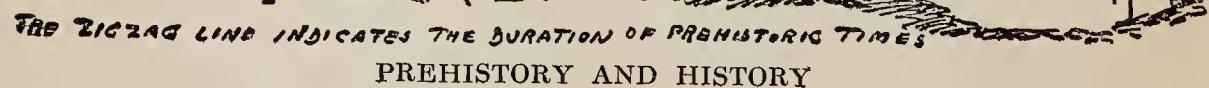
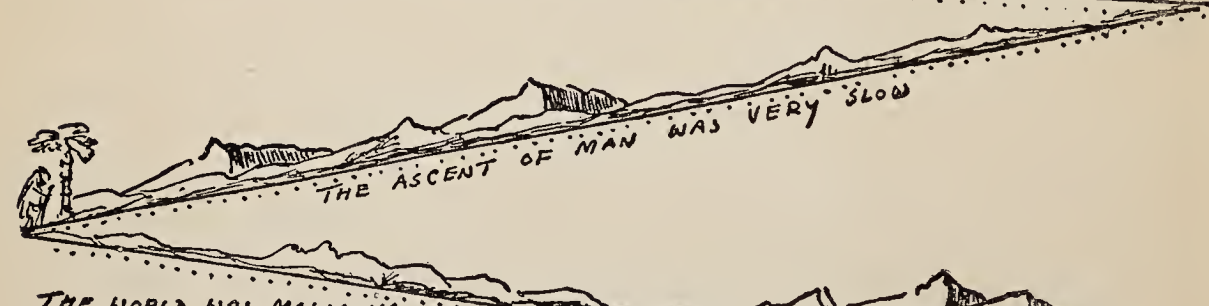
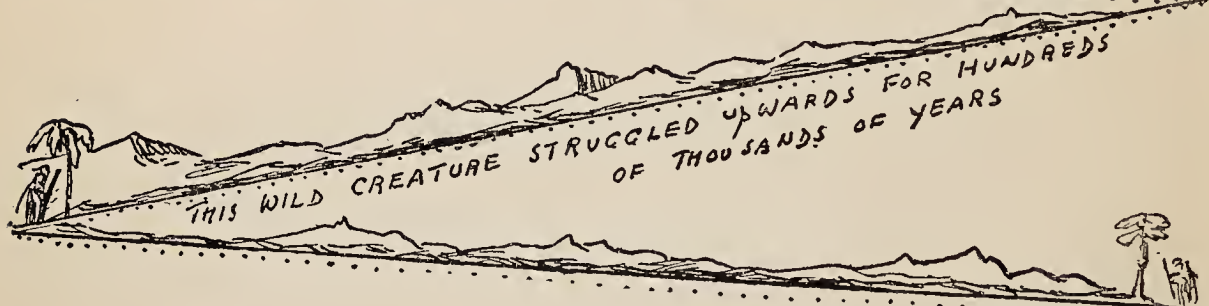
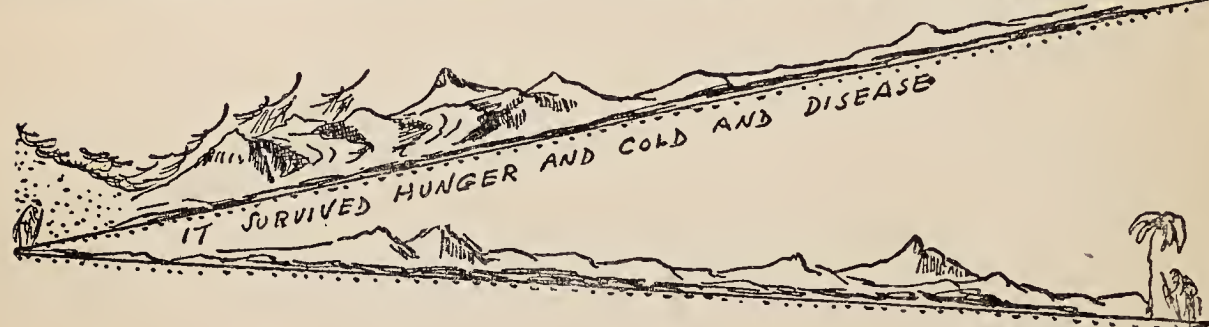
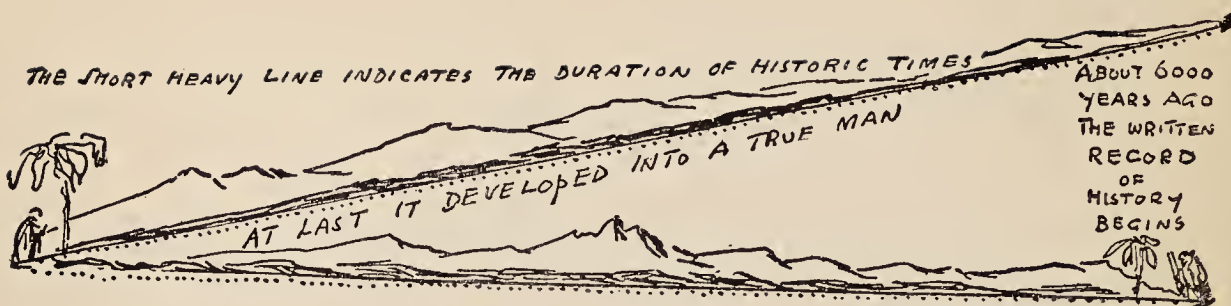
Mrs. H.H. Graham

Mrs H H Graham



Digitized by the Internet Archive
in 2019 with funding from
Kahle/Austin Foundation

THE STORY OF MANKIND



The Story of Mankind

School Edition

by

Hendrik Willem Van Loon

New York

THE MACMILLAN COMPANY

1923

All rights reserved

PRINTED IN THE UNITED STATES OF AMERICA

COPYRIGHT, 1921,
BY BONI & LIVERIGHT, INC.

COPYRIGHT, 1923,
BY THE MACMILLAN COMPANY

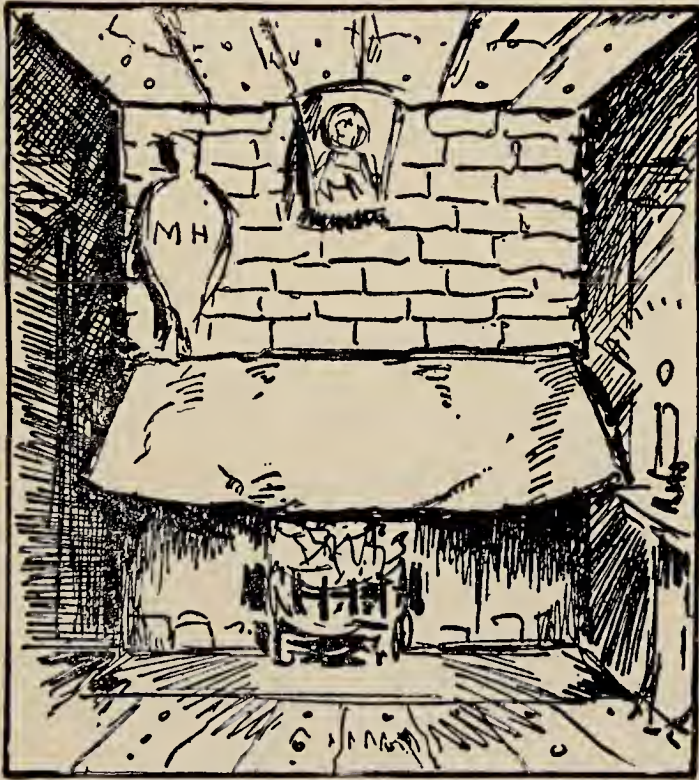
Set up and electrotyped. Published January, 1923

23-3081

D21.V3 1923

To JIMMIE

"What is the use of a book without pictures?" said Alice.



FOREWORD

For Hansje and Willem:

WHEN I was twelve or thirteen years old, an uncle of mine who gave me my love for books and pictures promised to take me upon a memorable expedition. I was to go with him to the top of the tower of Old Saint Lawrence in Rotterdam.

And so, one fine day, a sexton with a key as large as that of Saint Peter opened a mysterious door. "Ring the bell," he said, "when you come back and want to get out," and with a great grinding of rusty old hinges he separated us from the noise of the busy street and locked us into a world of new and strange experiences.

For the first time in my life I was confronted by the phenomenon of audible silence. When we had climbed the first flight of stairs, I added another discovery to my limited knowledge of natural phenomena—that of tangible darkness. A match showed us where the upward road continued. We went to the next floor and then to the next and the next until I had lost count and then there came still another floor, and suddenly we had plenty of light. This floor was on an even height with the roof of the church, and was used as a storeroom. Covered with many inches of dust, there lay the abandoned symbols of a venerable faith which had been discarded by the people of the city many years ago. That which had meant life and death to our ancestors was here reduced to junk and rubbish. The industrious rat had built his nest among the carved images

and the ever watchful spider had opened up shop between the outspread arms of a kindly saint.

The next floor showed us from where we had derived our light. Enormous open windows with heavy iron bars made the high and barren room the roosting place of hundreds of pigeons. The wind blew through the iron bars and the air was filled with a weird and pleasing music. It was the noise of the town below us, but a noise which had been purified and cleansed by the distance. The rumbling of heavy carts and the clinking of horses' hoofs, the winding of cranes and pulleys, the hissing sound of the patient steam which had been set to do the work of man in a thousand different ways—they had all been blended into a softly rustling whisper which provided a beautiful background for the trembling cooing of the pigeons.

Here the stairs came to an end and the ladders began. And after the first ladder (a slippery old thing which made one feel his way with a cautious foot) there was a new and even greater wonder, the town clock. I saw the heart of time. I could hear the heavy pulsebeats of the rapid seconds—one—two—three—up to sixty. Then a sudden quivering noise when all the wheels seemed to stop and another minute had been chopped off eternity. Without a pause it began again—one—two—three—until at last after a warning rumble and the scraping of many wheels a thunderous voice, high above us, told the world that it was the hour of noon.

On the next floor were the bells, the nice little bells and their terrible sisters. In the center was the big bell, which made me turn stiff with fright when I heard it in the middle of the night telling a story of fire or flood. In solitary grandeur it seemed to reflect upon those six hundred years during which it had shared the joys and the sorrows of the good people of Rotterdam. Around it, neatly arranged like the blue jars in an old-fashioned apothecary shop, hung the little fellows, who twice each week played a merry tune for the benefit of the country folk who had come to market to buy and sell and hear what the big world had been doing. But in a corner—all alone

and shunned by the others—hung a big black bell, silent and stern, the bell of death.

Then darkness once more and other ladders, steeper and even more dangerous than those we had climbed before, and suddenly the fresh air of the wide heavens. We had reached the highest gallery. Above us the sky. Below us the city—a little toy-town, where busy ants were hastily crawling hither and thither, each one intent upon his or her particular business, and beyond the jumble of stones, the wide greenness of the open country.

It was my first glimpse of the big world.

Since then, whenever I have had the opportunity, I have gone to the top of the tower and enjoyed myself. It was hard work, but it repaid in full the mere physical exertion of climbing a few stairs.

Besides, I knew what my reward would be. I would see the land and the sky, and I would listen to the stories of my kind friend the watchman, who lived in a small shack built in a sheltered corner of the gallery. He looked after the clock and was a father to the bells, and he warned of fires, but he enjoyed many free hours, when he smoked a pipe and thought his own peaceful thoughts. He had gone to school almost fifty years before and he had rarely read a book, but he had lived on the top of his tower for so many years that he had absorbed the wisdom of that wide world which surrounded him on all sides.

History he knew well, for it was a living thing with him. "There," he would say, pointing to a bend of the river, "there, my boy, do you see those trees? That is where the Prince of Orange cut the dikes to drown the land and save Leyden." Or he would tell me the tale of the old Meuse, until the broad river ceased to be a convenient harbor and became a wonderful highroad, carrying the ships of De Ruyter and Tromp upon that famous last voyage, when they gave their lives that the sea might be free to all.

Then there were the little villages, clustering around the protecting church which once, many years ago, had been the

home of their Patron Saints. In the distance we could see the leaning tower of Delft. Within sight of its high arches, William the Silent had been murdered, and there Grotius had learned to construe his first Latin sentences. And still further away, the long low body of the church of Gouda, the early home of the man whose wit had proved mightier than the armies of many an emperor, the charity-boy whom the world came to know as Erasmus.

Finally the silver line of the endless sea, and as a contrast, immediately below us, the patchwork of roofs and chimneys and houses and gardens and hospitals and schools and railways, which we called our home. But the tower showed us the old home in a new light. The confused commotion of the streets and the market place, of the factories and the workshop, became the well-ordered expression of human energy and purpose. Best of all, the wide view of the glorious past, which surrounded us on all sides, gave us new courage to face the problems of the future when we had gone back to our daily tasks.

History is the mighty Tower of Experience, which Time has built amidst the endless fields of bygone ages. It is no easy task to reach the top of this ancient structure and get the benefit of the full view. There is no elevator, but young feet are strong and it can be done.

Here I give you the key that will open the door.

When you return, you too will understand the reason for my enthusiasm.

HENDRIK WILLEM VAN LOON.

CONTENTS

	PAGE
1. THE SETTING OF THE STAGE	3
2. OUR EARLIEST ANCESTORS	9
3. PREHISTORIC MAN BEGINS TO MAKE THINGS FOR HIMSELF	12
4. THE EGYPTIANS INVENT THE ART OF WRITING AND THE RECORD OF HISTORY BEGINS	16
5. THE BEGINNING OF CIVILIZATION IN THE VALLEY OF THE NILE	21
6. THE RISE AND FALL OF EGYPT	26
7. MESOPOTAMIA, THE SECOND CENTER OF EASTERN CIVILIZATION	28
8. THE SUMERIAN NAIL WRITERS, WHOSE CLAY TABLETS TELL US THE STORY OF ASSYRIA AND BABYLONIA, THE GREAT SEMITIC MELTING-POT	29
9. THE STORY OF MOSES, THE LEADER OF THE JEWISH PEOPLE	34
10. THE PHENICIANS, WHO GAVE US OUR ALPHABET	38
11. THE INDO-EUROPEAN PERSIANS CONQUER THE SEMITIC AND THE EGYPTIAN WORLD	40
12. THE PEOPLE OF THE ÆGEAN SEA CARRIED THE CIVILIZATION OF OLD ASIA INTO THE WILDERNESS OF EUROPE	43
13. MEANWHILE THE INDO-EUROPEAN TRIBE OF THE HELLENES WAS TAKING POSSESSION OF GREECE	49
14. THE GREEK CITIES THAT WERE REALLY STATES	53
15. THE GREEKS WERE THE FIRST PEOPLE TO TRY THE DIFFICULT EXPERIMENT OF SELF-GOVERNMENT	57
16. HOW THE GREEKS LIVED	61
17. THE ORIGINS OF THE THEATER, THE FIRST FORM OF PUBLIC AMUSEMENT.	66
18. HOW THE GREEKS DEFENDED EUROPE AGAINST AN ASIATIC IN- VASION AND DROVE THE PERSIANS BACK ACROSS THE ÆGEAN SEA	69
19. HOW ATHENS AND SPARTA FOUGHT A LONG AND DISASTROUS WAR FOR THE LEADERSHIP OF GREECE	75
20. ALEXANDER THE MACEDONIAN ESTABLISHED A GREEK WORLD- EMPIRE, AND WHAT BECAME OF THIS HIGH AMBITION	77
21. A SHORT SUMMARY OF CHAPTERS 1 TO 20	80
22. THE SEMITIC COLONY OF CARTHAGE ON THE NORTHERN COAST OF AFRICA AND THE INDO-EUROPEAN CITY OF ROME ON THE WEST COAST OF ITALY FOUGHT EACH OTHER FOR THE POSSESSION OF THE WESTERN MEDITERRANEAN AND CARTHAGE WAS DESTROYED	83
23. THE RISE OF ROME	98
24. HOW THE REPUBLIC OF ROME, AFTER CENTURIES OF UNREST AND REVOLUTION, BECAME AN EMPIRE	101
25. THE STORY OF JOSHUA OF NAZARETH, WHOM THE GREEKS CALLED JESUS	111
26. THE TWILIGHT OF ROME	116

	PAGE
27. HOW ROME BECAME THE CENTER OF THE CHRISTIAN WORLD	122
28. AHMED, THE CAMEL DRIVER, WHO BECAME THE PROPHET OF THE ARABIAN DESERT, AND WHOSE FOLLOWERS ALMOST CONQUERED THE ENTIRE KNOWN WORLD FOR THE GREATER GLORY OF ALLAH, THE "ONLY TRUE GOD"	129
29. HOW CHARLEMAGNE, THE KING OF THE FRANKS, CAME TO BEAR THE TITLE OF EMPEROR AND TRIED TO REVIVE THE OLD IDEAL OF WORLD-EMPIRE	135
30. WHY THE PEOPLE OF THE TENTH CENTURY PRAYED THE LORD TO PROTECT THEM FROM THE FURY OF THE NORSEMEN	141
31. HOW CENTRAL EUROPE, ATTACKED FROM THREE SIDES, BECAME AN ARMED CAMP AND WHY EUROPE WOULD HAVE PERISHED WITHOUT THOSE PROFESSIONAL SOLDIERS AND ADMINISTRATORS WHO WERE PART OF THE FEUDAL SYSTEM	146
32. CHIVALRY	150
33. THE STRANGE DOUBLE LOYALTY OF THE PEOPLE OF THE MIDDLE AGES, AND HOW IT LED TO ENDLESS QUARRELS BETWEEN THE POPES AND THE HOLY ROMAN EMPERORS	153
34. BUT ALL THESE DIFFERENT QUARRELS WERE FORGOTTEN WHEN THE TURKS TOOK THE HOLY LAND, DESECRATED THE HOLY PLACES, AND INTERFERED SERIOUSLY WITH THE TRADE FROM EAST TO WEST. EUROPE WENT CRUSADING	160
35. WHY THE PEOPLE OF THE MIDDLE AGES SAID THAT "CITY AIR IS FREE AIR"	166
36. HOW THE PEOPLE OF THE CITIES ASSERTED THEIR RIGHT TO BE HEARD IN THE ROYAL COUNCILS OF THEIR COUNTRY	177
37. WHAT THE PEOPLE OF THE MIDDLE AGES THOUGHT OF THE WORLD IN WHICH THEY HAPPENED TO LIVE	183
38. HOW THE CRUSADERS ONCE MORE MADE THE MEDITERRANEAN A BUSY CENTER OF TRADE AND HOW THE CITIES OF THE ITALIAN PENINSULA BECAME THE GREAT DISTRIBUTING CENTER FOR THE COMMERCE WITH ASIA AND AFRICA	191
39. PEOPLE ONCE MORE DARED TO BE HAPPY JUST BECAUSE THEY WERE ALIVE. THEY TRIED TO SAVE THE REMAINS OF THE OLDER AND MORE AGREEABLE CIVILIZATION OF ROME AND GREECE AND THEY WERE SO PROUD OF THEIR ACHIEVEMENTS THAT THEY SPOKE OF A "RENAISSANCE" OR REBIRTH OF CIVILIZATION	199
40. THE PEOPLE BEGAN TO FEEL THE NEED OF GIVING EXPRESSION TO THEIR NEWLY DISCOVERED JOY OF LIVING. THEY EXPRESSED THEIR HAPPINESS IN POETRY AND IN SCULPTURE AND IN ARCHITECTURE AND PAINTING, AND IN THE BOOKS THEY PRINTED	211
41. BUT NOW THAT PEOPLE HAD BROKEN THROUGH THE BONDS OF THEIR NARROW MEDIEVAL LIMITATIONS, THEY HAD TO HAVE MORE ROOM FOR THEIR WANDERINGS. THE EUROPEAN WORLD HAD GROWN TOO SMALL FOR THEIR AMBITIONS. IT WAS THE TIME OF THE GREAT VOYAGES OF DISCOVERY	217

CONTENTS

xiii

PAGE

42.	CONCERNING BUDDHA AND CONFUCIUS	233
43.	THE PROGRESS OF THE HUMAN RACE IS BEST COMPARED TO A GIGANTIC PENDULUM WHICH FOREVER SWINGS FORWARD AND BACKWARD. THE RELIGIOUS INDIFFERENCE AND THE ARTISTIC AND LITERARY ENTHUSIASM OF THE RENAISSANCE WERE FOLLOWED BY THE ARTISTIC AND LITERARY INDIFFERENCE AND THE RELIGIOUS ENTHUSIASM OF THE REFORMATION	244
44.	THE AGE OF THE GREAT RELIGIOUS CONTROVERSIES	254
45.	HOW THE STRUGGLE BETWEEN THE "DIVINE RIGHT OF KINGS" AND THE LESS DIVINE BUT MORE REASONABLE "RIGHT OF PARLIAMENT" ENDED DISASTROUSLY FOR KING CHARLES I	271
46.	IN FRANCE, ON THE OTHER HAND, THE "DIVINE RIGHT OF KINGS" CONTINUED WITH GREATER POMP AND SPLENDOR THAN EVER BEFORE AND THE AMBITION OF THE RULER WAS TEMPERED ONLY BY THE NEWLY INVENTED LAW OF THE "BALANCE OF POWER"	287
47.	THE STORY OF THE MYSTERIOUS MUSCOVITE EMPIRE WHICH SUDDENLY BURST UPON THE GRAND POLITICAL STAGE OF EUROPE	292
48.	RUSSIA AND SWEDEN FOUGHT MANY WARS TO DECIDE WHO SHOULD BE THE LEADING POWER OF NORTHEASTERN EUROPE	300
49.	THE EXTRAORDINARY RISE OF A LITTLE STATE IN A DREARY PART OF NORTHERN GERMANY, CALLED PRUSSIA	304
50.	HOW THE NEWLY FOUNDED NATIONAL OR DYNASTIC STATES OF EUROPE TRIED TO MAKE THEMSELVES RICH AND WHAT WAS MEANT BY THE MERCANTILE SYSTEM	308
51.	AT THE END OF THE EIGHTEENTH CENTURY EUROPE HEARD STRANGE REPORTS OF SOMETHING WHICH HAD HAPPENED IN THE WILDERNESS OF THE NORTH AMERICAN CONTINENT. THE DESCENDANTS OF THE MEN WHO HAD PUNISHED KING CHARLES FOR HIS INSISTENCE UPON HIS "DIVINE RIGHTS" ADDED A NEW CHAPTER TO THE OLD STORY OF THE STRUGGLE FOR SELF-GOVERNMENT	314
52.	THE GREAT FRENCH REVOLUTION PROCLAIMS THE PRINCIPLES OF LIBERTY, FRATERNITY, AND EQUALITY UNTO ALL THE PEOPLE OF THE EARTH	326
53.	NAPOLEON	340
54.	AS SOON AS NAPOLEON HAD BEEN SENT TO ST. HELENA, THE RULERS WHO SO OFTEN HAD BEEN DEFEATED BY THE HATED "CORSICAN" MET AT VIENNA AND TRIED TO UNDO THE MANY CHANGES WHICH HAD BEEN BROUGHT ABOUT BY THE FRENCH REVOLUTION	352
55.	THEY TRIED TO ASSURE THE WORLD AN ERA OF UNDISTURBED PEACE BY SUPPRESSING ALL NEW IDEAS. THEY MADE THE POLICE-SPY THE HIGHEST FUNCTIONARY IN THE STATE AND SOON THE PRISONS OF ALL COUNTRIES WERE FILLED WITH THOSE WHO CLAIMED THAT PEOPLE HAVE THE RIGHT TO GOVERN THEMSELVES AS THEY SEE FIT	363

	PAGE
56. THE LOVE OF NATIONAL INDEPENDENCE, HOWEVER, WAS TOO STRONG TO BE DESTROYED IN THIS WAY. THE SOUTH AMERICANS WERE THE FIRST TO REBEL AGAINST THE REACTIONARY MEASURES OF THE CONGRESS OF VIENNA. GREECE AND BELGIUM AND SPAIN AND A LARGE NUMBER OF OTHER COUNTRIES OF THE EUROPEAN CONTINENT FOLLOWED SUIT AND THE NINETEENTH CENTURY WAS FILLED WITH THE RUMOR OF MANY WARS OF INDEPENDENCE	370
57. BUT WHILE THE PEOPLE OF EUROPE WERE FIGHTING FOR THEIR NATIONAL INDEPENDENCE, THE WORLD IN WHICH THEY LIVED HAD BEEN ENTIRELY CHANGED BY A SERIES OF INVENTIONS, WHICH HAD MADE THE CLUMSY OLD STEAM-ENGINE OF THE EIGHTEENTH CENTURY THE MOST FAITHFUL AND EFFICIENT SLAVE OF MAN	390
58. THE NEW ENGINES WERE VERY EXPENSIVE AND ONLY PEOPLE OF WEALTH COULD AFFORD THEM. THE OLD CARPENTER OR SHOEMAKER WHO HAD BEEN HIS OWN MASTER IN HIS LITTLE WORKSHOP WAS OBLIGED TO HIRE HIMSELF OUT TO THE OWNERS OF THE BIG MECHANICAL TOOLS, AND WHILE HE MADE MORE MONEY THAN BEFORE, HE LOST HIS FORMER INDEPENDENCE AND HE DID NOT LIKE THAT	401
59. THE GENERAL INTRODUCTION OF MACHINERY DID NOT BRING ABOUT THE ERA OF HAPPINESS AND PROSPERITY WHICH HAD BEEN PREDICTED BY THE GENERATION WHICH SAW THE STAGE COACH REPLACED BY THE RAILROAD. SEVERAL REMEDIES WERE SUGGESTED, BUT NONE OF THESE QUITE SOLVED THE PROBLEM	407
60. BUT THE WORLD HAD UNDERGONE ANOTHER CHANGE WHICH WAS OF GREATER IMPORTANCE THAN EITHER THE POLITICAL OR THE INDUSTRIAL REVOLUTIONS. AFTER GENERATIONS OF OPPRESSION AND PERSECUTION, THE SCIENTIST HAD AT LAST GAINED LIBERTY OF ACTION AND HE WAS NOW TRYING TO DISCOVER THE FUNDAMENTAL LAWS WHICH GOVERN THE UNIVERSE	414
61. A CHAPTER OF ART	420
62. THE LAST FIFTY YEARS	433
63. THE GREAT WAR, WHICH WAS REALLY THE STRUGGLE FOR A NEW AND BETTER WORLD	437
64. AN HISTORICAL READING LIST FOR CHILDREN	447
65. QUESTIONS AND EXERCISES	455

THE STORY OF MANKIND



HIGH up in the North in the land called Svithjod, there stands a rock. It is a hundred miles high and a hundred miles wide. Once every thousand years a little bird comes to this rock to sharpen its beak.

When the rock has thus been worn away, then a single day of eternity will have gone by.

THE SETTING OF THE STAGE

WE live under the shadow of a gigantic question mark.

Who are we?

Where do we come from?

Whither are we bound?

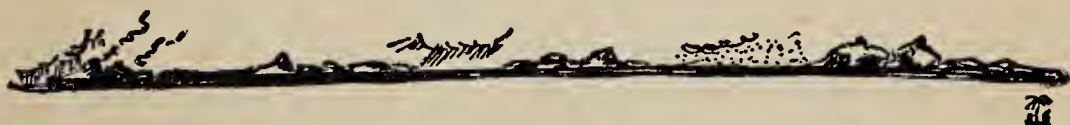
Slowly, but with persistent courage, we have been pushing this question mark farther and farther towards that distant line, beyond the horizon, where we hope to find our answer.

We have not gone very far.

We still know very little, but we have reached the point where (with a fair degree of accuracy) we can guess at many things.

In this chapter I shall tell you how (according to our best belief) the stage was set for the first appearance of man.

If we represent the time during which it has been possible for animal life to exist upon our planet by a line of this length,



then the tiny line just below indicates the age during which man (or a creature more or less resembling man) has lived upon this earth.

Man was the last to come but the first to use his brain for the purpose of conquering the forces of nature. That is the reason why we are going to study him, rather than cats or

dogs or horses or any of the other animals, which, all in their own way, have a very long and a very interesting historical development behind them.

In the beginning, the planet upon which we live was (as far



IT RAINED INCESSANTLY

as we now know) a large ball of flaming matter, a tiny cloud of smoke in the endless ocean of space. Gradually, in the course of millions of years, the surface burned itself out, and was covered with a thin layer of rocks. Upon these lifeless rocks the rain descended in endless torrents, wearing out the hard granite and carrying the dust to the valleys that lay hidden between the high cliffs of the steaming earth.

Finally the hour came when the sun broke through the clouds and saw how this little planet was covered with a few small puddles which were to develop into the mighty oceans of the eastern and western hemispheres.

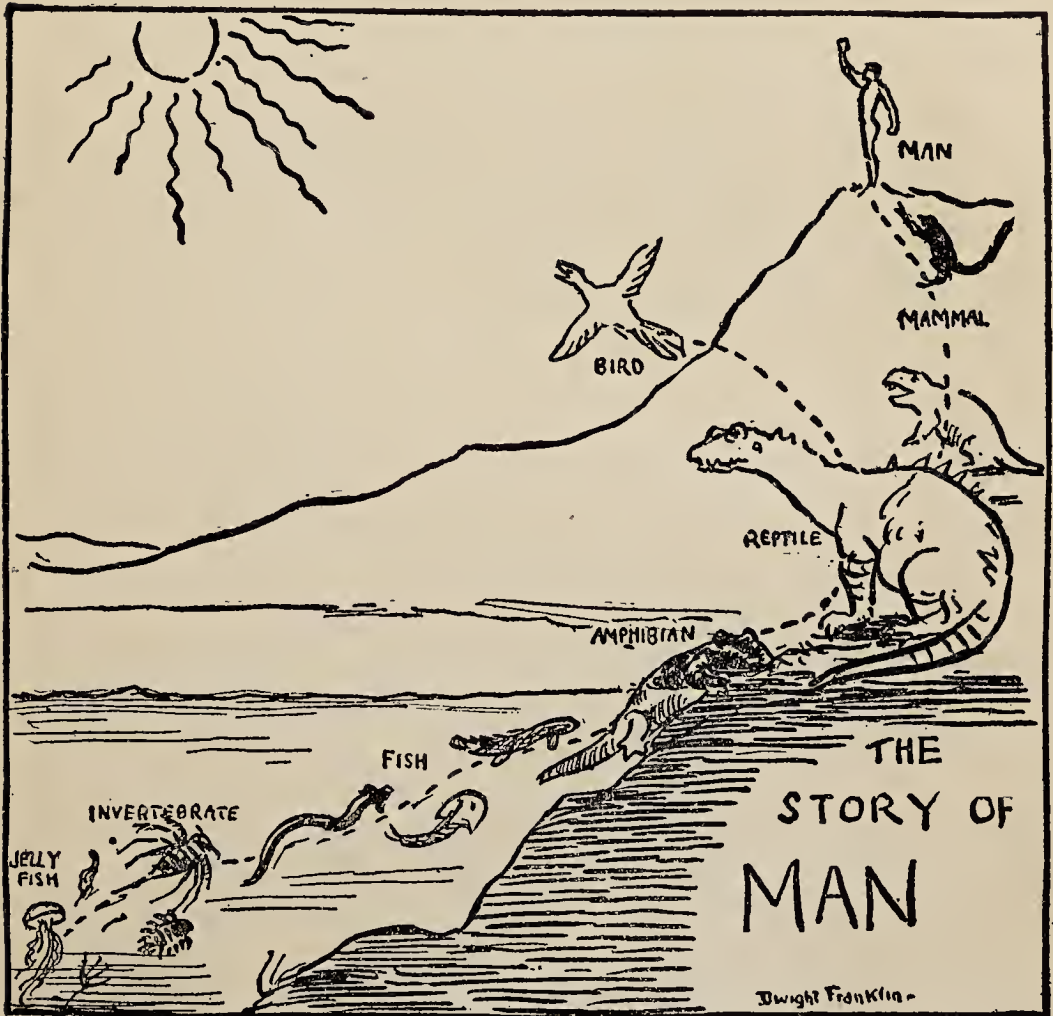
Then one day the great wonder happened. What had been dead, gave birth to life.

The first living cell floated upon the waters of the sea.

For millions of years living things drifted aimlessly with the currents. But during all that time they were developing certain habits that they might survive more easily upon the inhospitable earth. Some of these cells were happiest in the dark depths of the lakes and the pools. They took root in the slimy sediments which had been carried down from the tops of the hills and they became plants. Others preferred to move about; and they grew strange jointed legs, like scorpions, and began to crawl along the bottom of the sea amidst the plants and the pale green things that looked like jelly-fishes. Still others (covered with scales) depended upon a swimming motion to go from place to place in their search for food, and

gradually they populated the ocean with myriads of fishes.

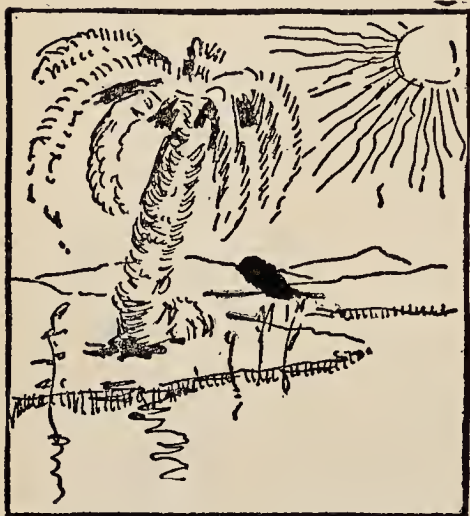
Meanwhile the plants had increased in number and they had to search for new dwelling places. There was no more room for them at the bottom of the sea. Reluctantly they left the water and made a new home in the marshes and on the mudbanks that lay at the foot of the mountains. Twice a day



THE ASCENT OF MAN

the tides of the ocean covered them with their brine. For the rest of the time, the plants made the best of their uncomfortable situation and tried to survive in the thin air which surrounded the surface of the planet. After centuries of

training, they learned how to live as comfortably in the air as they had done in the water. They increased in size and became shrubs and trees; and at last they learned how to grow lovely flowers which attracted the attention of the busy big humble-



THE PLANTS LEAVE THE SEA

bees and the birds which carried the seeds far and wide, until the whole earth had become covered with green pastures or lay dark under the shadow of the big trees.

But some of the fishes too had begun to leave the sea, and they had learned how to breathe with lungs as well as with gills. We call such creatures amphibious, which means that they are able to live with equal ease on the land and in the water. The first frog that crosses your path can tell you all about the pleasures of the double existence of the amphibian.

Once outside of the water, these animals gradually adapted themselves more and more to life on land. Some became reptiles (creatures that crawl like lizards) and shared the silence of the forests with the insects. That they might move faster through the soft soil, they improved upon their legs; and their size increased until the world was populated with gigantic forms (which the handbooks of biology list under the names of *Ichthyosaurus* and *Megalosaurus* and *Brontosaurus*) which grew to be thirty to forty feet long and which could have played with elephants as a full grown cat plays with her kittens.

Some of the members of this reptilian family began to live in the tops of the trees, which were then often more than a hundred feet high. They no longer needed their legs for the purpose of walking, but it was necessary for them to move quickly from branch to branch. And so they changed a part of their skin into a sort of parachute, which stretched between

the sides of their bodies and the small toes of their forefeet, and gradually they covered this skinny parachute with feathers and made their tails into a steering gear and flew from tree to tree and developed into true birds.

Then a strange thing happened. All the gigantic reptiles died within a short time. We do not know the reason. Perhaps it was due to a sudden change in climate. Perhaps they had grown so large that they could neither swim nor walk nor crawl, and they starved to death within sight but not within reach of the big ferns and trees. Whatever the cause, the million-year-old world empire of the big reptiles was over.

The world now began to be occupied by very different creatures. They were the descendants of the reptiles, but they were quite unlike these because they fed their young from the "mammæ" or the breasts of the mother. Wherefore modern science calls these animals "mammals." They had shed the scales of the fish. They did not adopt the feathers of the bird, but they covered their bodies with hair. The mammals, however, developed other habits which gave their race a great advantage over the other animals. The female of the species carried the eggs of the young inside her body until they were hatched. While all other living beings, up to that time, had left their children exposed to the dangers of cold and heat and the attacks of wild beasts, the mammals kept their young with them for a long time and sheltered them while they were still too weak to fight their enemies. In this way the young mammals were given a much better chance to survive, because they learned many things from their mothers, as you will know if you have ever watched a cat teaching her kittens how to take care of themselves and how to wash their faces and how to catch mice.

But of these mammals I need not tell you much, for you know them well. They surround you on all sides. They are your daily companions in the streets and in your home, and you can see your less familiar cousins behind the bars of the zoölogical garden.

And now we come to the parting of the ways, when man suddenly leaves the endless procession of dumbly living and dying creatures and begins to use his reason to shape the destiny of his race.

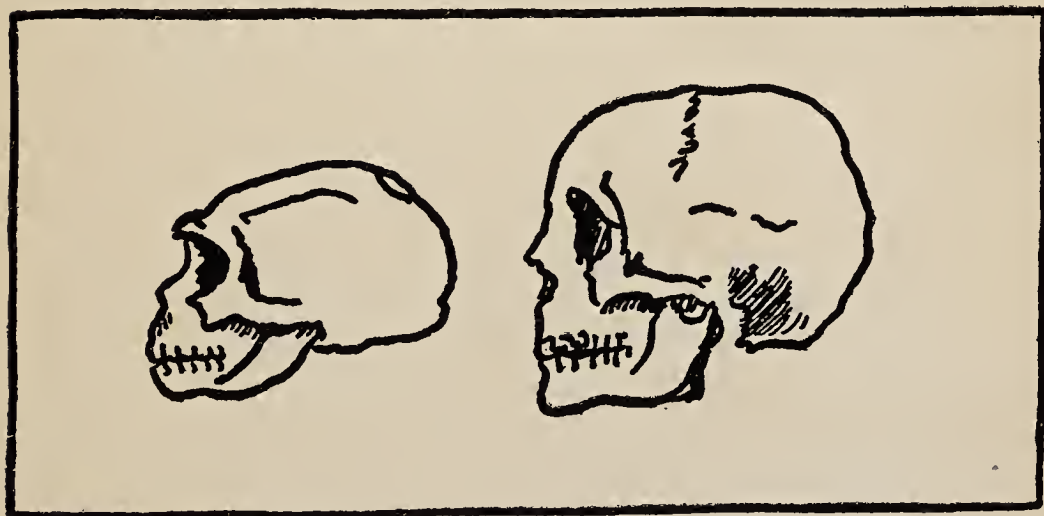
One mammal in particular seemed to surpass all others in its ability to find food and shelter. It had learned to use its forefeet for the purpose of holding its prey, and by dint of practice it had developed a handlike claw. After innumerable attempts it had learned how to balance the whole of the body upon the hind legs. (This is a difficult act, which every child has to learn anew although the human race has been doing it for over a million years.)

This creature, half ape and half monkey but superior to both, became the most successful hunter and could make a living in every clime. For greater safety, it usually moved about in groups. It learned how to make strange grunts to warn its young of approaching danger, and after hundreds of thousands of years it began to use these throaty noises for the purpose of talking.

This creature, though you may hardly believe it, was your first "manlike" ancestor.

OUR EARLIEST ANCESTORS

WE know very little about the first "true" men. We have never seen their pictures. In the deepest layer of clay of an ancient soil we have sometimes found pieces of their bones. These lay buried amidst the broken skeletons of other animals that have long since disappeared from the face of the earth. Anthropologists (learned scientists who devote their lives to



THE GROWTH OF THE HUMAN SKULL

the study of man as a member of the animal kingdom) have taken these bones and have been able to reconstruct our earliest ancestors with a fair degree of accuracy.

The great-great-grandfather of the human race was a very ugly and unattractive mammal. He was quite small, much smaller than the people of to-day. The heat of the sun and the biting wind of the cold winter had colored his skin a dark

brown. His head and most of his body, his arms and legs too, were covered with long, coarse hair. He had very thin but strong fingers, which made his hands look like those of a monkey. His forehead was low and his jaw was like the jaw of a wild animal which uses its teeth both as fork and knife. He wore no clothes. He had seen no fire except the flames of the rumbling volcanoes which filled the earth with their smoke and their lava.

He lived in the damp blackness of vast forests, as the pygmies of Africa do to this very day. When he felt the pangs of hunger he ate raw leaves and the roots of plants or he took the eggs away from an angry bird and fed them to his own young. Once in a while, after a long and patient chase, he would catch a sparrow or a small wild dog or perhaps a rabbit. These he would eat raw, for he had never discovered that food tasted better when it was cooked.

During the hours of day, this primitive human being prowled about looking for things to eat.

When night descended upon the earth, he hid his wife and his children in a hollow tree or behind some heavy boulders, for he was surrounded on all sides by ferocious animals and when it was dark these animals began to prowl about, looking for something to eat for their mates and their own young, and they liked the taste of human beings. It was a world where you must either eat or be eaten, and life was very unhappy because it was full of fear.

In summer, man was exposed to the scorching rays of the sun, and during the winter his children would freeze to death in his arms. When such a creature hurt itself (and hunting animals are forever breaking their bones or spraining their ankles), he had no one to take care of him and he must die a horrible death.

Like many of the animals who fill the Zoo with their strange noises, early man liked to jabber. That is to say, he endlessly repeated the same unintelligible gibberish because it pleased him to hear the sound of his voice. In due time he learned that he could use this guttural noise to warn his fellow

beings whenever danger threatened, and he gave certain little shrieks which came to mean "There is a tiger!" or "Here come five elephants." Then the others grunted something back at him, and their growl meant, "I see them," or "Let us run away and hide." And this was probably the origin of all language.

But, as I have said before, of these beginnings we know very little. Early man had no tools and he built himself no houses. He lived and died and left no trace of his existence except a few collar-bones and a few pieces of his skull. These tell us that many thousands of years ago the world was inhabited by certain mammals who were quite different from all the other animals—who had probably developed from another unknown apelike animal which had learned to walk on its hind legs and use its forepaws as hands—and who were most probably connected with the creatures who happen to be our own immediate ancestors.

It is little enough we know, and the rest is darkness.

PREHISTORIC MAN

EARLY man did not know what time meant. He kept no records of birthdays or wedding anniversaries or the hour of death. He had no idea of days or weeks or even years. But in a general way he kept track of the seasons, for he had noticed that the cold winter was invariably followed by the mild spring—that spring grew into the hot summer when fruits ripened and the wild ears of corn were ready to be eaten, and that summer ended when sudden gusts of wind swept the leaves from the trees and a number of animals were getting ready for the long sleep of winter.

But now, something unusual and rather frightening had happened. Something was the matter with the weather. The warm days of summer had come very late. The fruits had not ripened. The tops of the mountains which used to be covered with grass now lay deeply hidden underneath a heavy burden of snow.

Then, one morning, a number of wild people, different from the other creatures who lived in that neighborhood, came wandering down from the region of the high peaks. They looked lean and appeared to be starving. They uttered sounds which no one could understand. They seemed to say that they were hungry. There was not food enough for both the old inhabitants and the newcomers. When they tried to stay more than a few days there was a terrible battle with clawlike hands and feet and whole families were killed. The others fled back to their mountain slopes and died in the next blizzard.

But the people in the forest were greatly frightened. All the time the days grew shorter and the nights grew colder than they ought to have been.

Finally, in a gap between two high hills, there appeared a tiny speck of greenish ice. Rapidly it increased in size. A gigantic glacier came sliding slowly downhill. Huge stones were being pushed into the valley. With the noise of a dozen thunderstorms torrents of ice and mud and blocks of granite suddenly tumbled among the people of the forest and killed them while they slept. Century-old trees were crushed into kindling wood. And then it began to snow.

It snowed for months and months. All the plants died and the animals fled in search of the southern sun. Man hoisted his young upon his back and followed them. But he could not travel as fast as the wilder creatures and he was forced to choose between quick thinking or quick dying. He seems to have preferred the former, for he has managed to survive the terrible glacial periods which upon four different occasions threatened to kill every human being on the face of the earth.

In the first place it was necessary that man clothe himself lest he freeze to death. He learned how to dig holes and cover them with branches and leaves and in these traps he caught bears and hyenas, which he then killed with heavy stones and whose skins he used as coats for himself and his family.

Next came the housing problem. This was simple. Many animals were in the habit of sleeping in dark caves. Man now followed their example, drove the animals out of their warm homes, and claimed them for his own.

Even so, the climate was too severe for most people, and the old and the young died at a terrible rate. Then a genius bethought himself of the use of fire. Once, while out hunting, he had been caught in a forest fire. He remembered that he had been almost roasted to death by the flames. Thus far fire had been an enemy. Now it became a friend. A dead tree was dragged into the cave and lighted by means of smoldering branches from a burning wood. This turned the cave into a cozy little room.



PREHISTORIC EUROPE

'And then one evening a dead chicken fell into the fire. It was not rescued until it had been well roasted. Man discovered that meat tasted better when cooked, and he then and there discarded one of the old habits which he had shared with the other animals and began to prepare his food.

In this way thousands of years passed. Only the people with the cleverest brains survived. They had to struggle day and night against cold and hunger. They were forced to invent tools. They learned how to sharpen stones into axes and how to make hammers. They were obliged to put up large stores of food for the endless days of the winter, and they found that clay could be made into bowls and jars and hardened in the rays of the sun. And so the glacial period, which had threatened to destroy the human race, became its greatest teacher because it forced man to use his brain.

HIEROGLYPHICS

THESE earliest ancestors of ours who lived in the great European wilderness were rapidly learning many new things. It is safe to say that in due course of time they would have given up the ways of savages and would have developed a civilization of their own. But suddenly there came an end to their isolation. They were discovered.

A traveler from an unknown southland who had dared to cross the sea and the high mountain passes had found his way to the wild people of the European continent. He came from Africa. His home was in Egypt.

The valley of the Nile had developed a high stage of civilization thousands of years before the people of the West had dreamed of the possibilities of a fork or a wheel or a house. And we shall therefore leave our great-great-grandfathers in their caves, while we visit the southern and eastern shores of the Mediterranean, where stood the earliest school of the human race.

The Egyptians have taught us many things. They were excellent farmers. They knew about irrigation. They built temples which were afterwards copied by the Greeks and which served as the earliest models for the churches in which we worship nowadays. They had invented a calendar, which proved such a useful instrument for the purpose of measuring time that it has survived with a few changes until to-day. But most important of all, the Egyptians had learned how to preserve speech for the benefit of future generations. They had invented the art of writing.

We are so accustomed to newspapers and books and magazines that we take it for granted that the world has always been able to read and write. As a matter of fact, writing, the most important of all inventions, is quite new. Without written documents we should be like cats and dogs, who can only teach their kittens and their puppies a few simple things and who, because they cannot write, possess no way in which they can make use of the experience of those generations of cats and dogs that have gone before.

In the first century before our era, when the Romans came to Egypt, they found the valley full of strange little pictures which seemed to have something to do with the history of the country. But the Romans were not interested in "anything foreign" and did not inquire into the origin of these queer figures which covered the walls of the temples and the walls of the palaces and endless reams of flat sheets made out of the papyrus reed. The last of the Egyptian priests who had understood the holy art of making such pictures had died several years before. Egypt, deprived of its independence, had become a storehouse filled with important historical documents which no one could decipher and which were of no earthly use to either man or beast.

Seventeen centuries went by and Egypt remained a land of mystery. But in the year 1798 a French general by the name of Bonaparte happened to visit eastern Africa to prepare for an attack upon the British Indian Colonies. He did not get beyond the Nile, and his campaign was a failure. But, quite accidentally, the famous French expedition solved the problem of the ancient Egyptian picture-language.

One day a young French officer, much bored by the dreary life of his little fortress on the Rosetta River (a mouth of the Nile), decided to spend a few idle hours rummaging among the ruins of the Nile delta. And behold! he found a stone which greatly puzzled him. Like everything else in Egypt it was covered with little figures. But this particular slab of black basalt was different from anything that had ever been discovered. It carried three inscriptions. One of these was

in Greek. The Greek language was known. "All that is necessary," so he reasoned, "is to compare the Greek text with the Egyptian figures, and they will at once tell their secrets."

The plan sounded simple enough, but it took more than twenty years to solve the riddle. In the year 1802 a French professor by the name of Champollion began to compare the Greek and the Egyptian texts of the famous Rosetta stone. In the year 1823 he announced that he had discovered the meaning of fourteen little figures. A short time later he died from overwork, but the main principles of Egyptian writing had become known. To-day the story of the valley of the Nile is better known to us than the story of the Mississippi River. We possess a written record which covers four thousand years of chronicled history.

As the ancient Egyptian hieroglyphics (the word means "sacred writing") have played such a very great rôle in history, (a few of them in modified form have even found their way into our own alphabet,) you ought to know something about the ingenious system which was used fifty centuries ago to preserve the spoken word for the benefit of the coming generations.

Of course, you know what a sign language is. Every Indian story of our western plains has a chapter devoted to strange messages written in the form of little pictures which tell how many buffaloes were killed and how many hunters there were in a certain party. As a rule it is not difficult to understand the meaning of such messages.

Ancient Egyptian, however, was not a sign language. The clever people of the Nile had passed beyond that stage long before. Their pictures meant a great deal more than the object which they represented, as I shall try to explain to you now.

Suppose that you were Champollion, and that you were examining a stack of papyrus sheets, all covered with hieroglyphics. Suddenly you came across a picture of a man with a saw. "Very well," you would say, "that means of course that a farmer went out to cut down a tree." Then you take another papyrus. It tells the story of a queen who had died at the age

of eighty-two. In the midst of a sentence appears the picture of the man with the saw. Queens of eighty-two do not handle saws. The picture therefore must mean something else. But what?

That is the riddle which the Frenchman finally solved. He discovered that the Egyptians were the first to use what we now call "phonetic writing"—a system of characters which reproduce the "sound" (or *phone*) of the spoken word and which make it possible for us to translate all our spoken words into a written form, with the help of only a few dots and dashes and pothooks.

Let us return for a moment to the little fellow with the saw. The word "saw" either means a certain tool which you will find in a carpenter's shop, or it means the past tense of the verb "to see."

This is what had happened to the word during the course of centuries. First of all it had meant only the particular tool which it represented. Then that meaning had been lost and it had become the past tense of a verb. After several hundred years, the Egyptians lost sight of both these meanings and

the picture



came to stand for a single letter, the

letter S. A short sentence will show you what I mean. Here is a modern English sentence as it would have been written in hieroglyphics.



The



either means one of these two round objects

in your head which allow you to see, or it means "I," the person who is talking.

A



is either an insect which gathers honey, or it

represents the verb "to be" which means to exist. Again, it may be the first part of a verb like "be-come" or "be-have."

In this particular instance it is followed by



, which

means a "leaf" or "leave" or "lieve" (the sound of all three words is about the same).

The "eye" you know all about.

Finally you get a picture of a



. It is a giraffe.

It is part of the old sign-language out of which the hieroglyphics developed.

You can now read that sentence without much difficulty.

"I believe I saw a giraffe."

Having invented this system the Egyptians developed it during thousands of years until they could write anything they wanted, and they used these "canned words" to send messages to friends, to keep business accounts, and to keep a record of the history of their country, that future generations might benefit by the mistakes of the past.

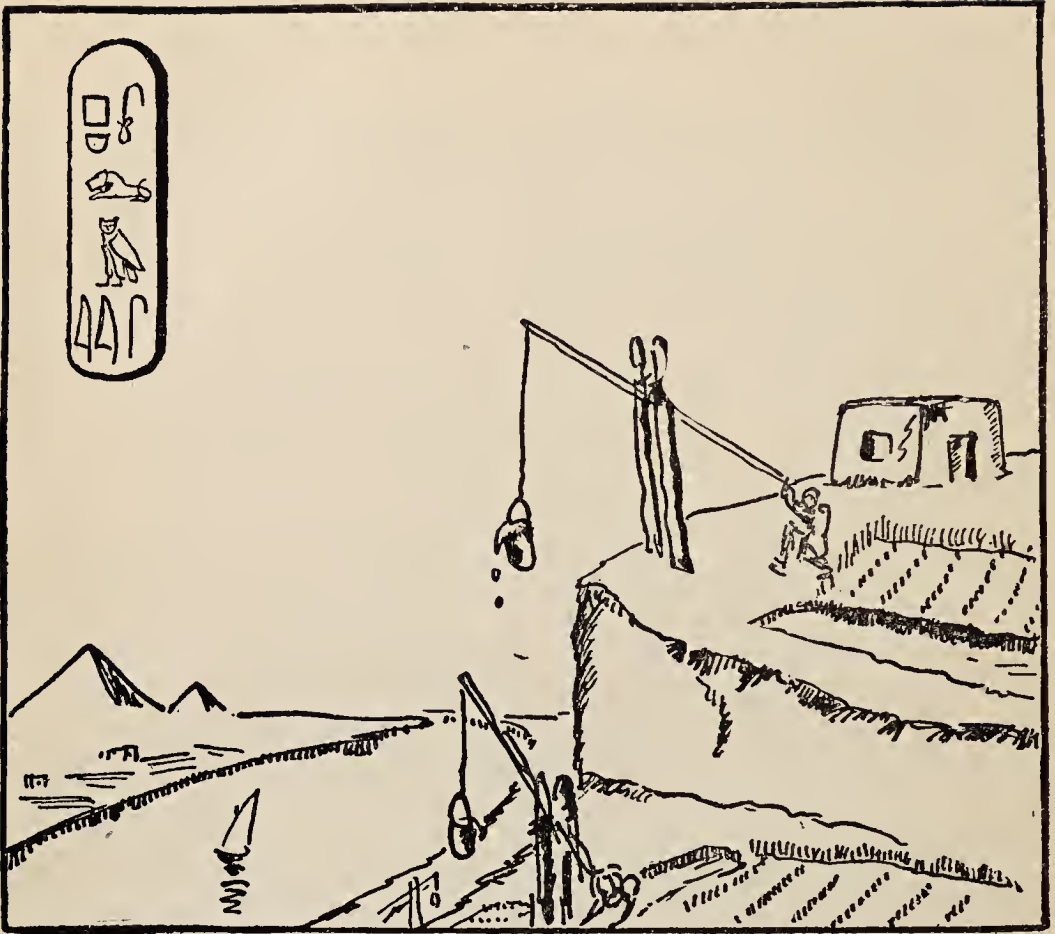
THE NILE VALLEY

THE history of man is the record of a hungry creature in search of food. Wherever food was plentiful, thither man has traveled to make his home.

The fame of the valley of the Nile must have spread at an early date. From the interior of Africa and from the desert of Arabia and from the western part of Asia people had flocked to Egypt to claim their share of the rich farms. Together these invaders had formed a new race which called itself "Remi" or "the Men," just as we sometimes call America "God's own country." They had good reason to be grateful to a Fate which had carried them to this narrow strip of land. In the summer of each year the Nile turned the valley into a shallow lake, and when the waters receded all the grain fields and the pastures were covered with several inches of the most fertile clay.

In Egypt a kindly river did the work of a million men and made it possible to feed the teeming population of the first large cities of which we have any record. It is true that all the arable land was not in the valley. But a complicated system of small canals and well-sweeps carried water from the river-level to the top of the highest banks and an even more intricate system of irrigation trenches spread it throughout the land.

While man of the prehistoric age had been obliged to spend sixteen hours out of every twenty-four gathering food for himself and the members of his tribe, the Egyptian peasant or the



THE VALLEY OF EGYPT

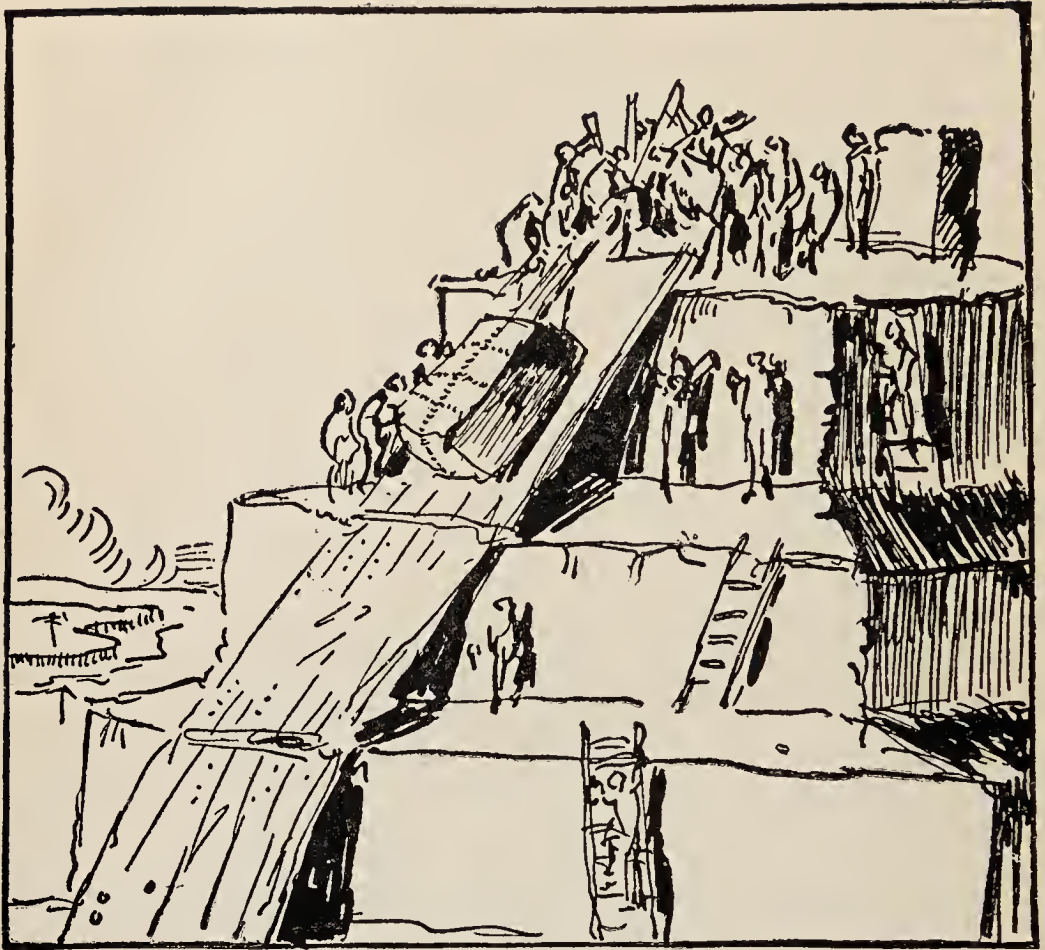
inhabitant of the Egyptian city found himself possessed of a certain leisure. He used this spare time to make himself many things that were merely ornamental and not the least bit useful.

More than that. Gradually he discovered that his brain was capable of thinking all kinds of thoughts which had nothing to do with the problems of eating and sleeping and finding a home for the children. The Egyptian began to speculate upon many strange problems that confronted him. Where did the stars come from? Who made the noise of the thunder which frightened him so terribly? Who made the River Nile rise with such regularity that it was possible to base the calendar

upon the appearance and the disappearance of the annual floods? Who was he, himself, a strange little creature surrounded on all sides by death and sickness and yet happy and full of laughter?

He asked these many questions and certain people obligingly stepped forward to answer these inquiries to the best of their ability. The Egyptians called them "priests"; they became the guardians of his thoughts and gained great respect in the community. They were highly learned men who were entrusted with the sacred task of keeping the written records. They understood that it is not good for man to think only of his immediate advantage in this world, and they drew his attention to the days of the future when his soul would dwell beyond the mountains of the west and must give an account of his deeds to Osiris, the mighty god who was the Ruler of the Living and the Dead and who judged the acts of men according to their merits. Indeed, the priests made so much of that future day in the realm of Isis and Osiris that the Egyptians began to regard life merely as a short preparation for the Hereafter and turned the teeming valley of the Nile into a land devoted to the Dead.

In a strange way, the Egyptians had come to believe that no soul could enter the realm of Osiris without the possession of the body which had been its place of residence in this world. Therefore as soon as a man was dead his relatives took his corpse and had it embalmed. For weeks it was soaked in a solution of natron and then it was filled with pitch. The Persian word for pitch was "mumiai" and the embalmed body was called a "mummy." It was wrapped in yards and yards of specially prepared linen and it was placed in a specially prepared coffin ready to be removed to its final home. But an Egyptian grave was a real home where the body was surrounded by pieces of furniture and musical instruments (to while away the dreary hours of waiting) and by little statues of cooks and bakers and barbers (that the occupant of this dark home might be decently provided with food and need not go about unshaven).



THE BUILDING OF THE PYRAMIDS

Originally these graves had been dug into the rocks of the western mountains, but as the Egyptians moved northward they were obliged to build their cemeteries in the desert. The desert, however, was full of wild animals and equally wild robbers, who broke into the graves and disturbed the mummy or stole the jewelry that had been buried with the body. To prevent such unholy desecration the Egyptians used to build small mounds of stones on top of the graves. These little mounds gradually grew in size, because the rich people built higher mounds than the poor, and there was a good deal of competition to see who could make the highest hill of stones. The record was made by King Khufu, whom the Greeks called

Cheops and who lived thirty centuries before our era. His mound, which the Greeks called a pyramid (because the Egyptian word for high was *pir-em-us*), was over five hundred feet high.

It covered more than thirteen acres of desert, which is three times as much space as that occupied by the church of St. Peter, the largest edifice of the Christian world.

During twenty years, over a hundred thousand men were busy carrying the necessary stones from the other side of the river, ferrying them across the Nile (how they ever managed to do this, we do not understand), dragging them in many instances a long distance across the desert, and finally hoisting them into their correct position. But so well did the king's architects and engineers perform their task that the narrow passageway which leads to the royal tomb in the heart of the stone monster has never yet been pushed out of shape by the weight of those thousands of tons of stone which press upon it from all sides.

THE STORY OF EGYPT

THE River Nile was a kind of friend, but occasionally it was a hard taskmaster. It taught the people who lived along its banks the noble art of "team work." They depended upon each other to build their irrigation trenches and keep their dikes in repair. In this way they learned how to get along with their neighbors and their mutual benefit association quite easily developed into an organized state.

Then one man grew more powerful than most of his neighbors. He became the leader of the community and their commander-in-chief when the envious neighbors of western Asia invaded the prosperous valley. In due course of time he became their king and ruled all the land from the Mediterranean to the mountains of the west.

But these political adventures of the old Pharaohs (the word meant "the Man who lived in the Big House") rarely interested the patient and toiling peasant of the grain fields. Provided he was not obliged to pay more taxes to his king than he thought just, he accepted the rule of Pharaoh as he accepted the rule of mighty Osiris.

It was different, however, when a foreign invader came and robbed him of his possessions. After twenty centuries of independent life, a savage Arab tribe of shepherds, called the Hyksos, attacked Egypt. For five hundred years they were the masters of the valley of the Nile. They were highly unpopular. Great hate was felt for the Hebrews also, who came to the land of Goshen to find a shelter after their long

wandering through the desert and who helped the foreign usurper by acting as his tax-gatherers and his civil servants.

But shortly after the year 1700 B.C. the people of Thebes began a revolution. After a long struggle the Hyksos were driven out of the country and Egypt was free once more.

A thousand years later, when Assyria conquered all of western Asia, Egypt became part of the empire of Sardanapalus. In the seventh century B.C. it became once more an independent state, which obeyed the rule of a king who lived in the city of Saïs in the delta of the Nile. But in the year 525 B.C., Cambyses, the king of the Persians, took possession of Egypt, and in the fourth century B.C., when Persia was conquered by Alexander the Great, Egypt too became a Macedonian province. It regained a semblance of independence when one of Alexander's generals set himself up as king of a new Egyptian state and founded the dynasty of the Ptolemies, who resided in the newly built city of Alexandria.

Finally, in the year 39 B.C., the Romans came. The last Egyptian queen, Cleopatra, tried her best to save the country. Her beauty and charm were more dangerous to the Roman generals than half a dozen Egyptian army corps. Twice she was successful in her attacks upon the hearts of her Roman conquerors. But in the year 30 B.C., Augustus, the nephew and heir of Cæsar, landed in Alexandria. He did not share his late uncle's admiration for the lovely princess. He destroyed her armies, but spared her life that he might make her march in his triumph as part of the spoils of war. When Cleopatra heard of this plan, she killed herself by taking poison. And Egypt became a Roman province.

MESOPOTAMIA

I AM going to take you to the top of the highest pyramid and I am going to ask that you imagine yourself possessed of the eyes of a hawk. 'Way, 'way off in the distance, far beyond the yellow sands of the desert, you will see something green and shimmering. It is a valley situated between two rivers. It is the Paradise of the Old Testament. It is the land of mystery and wonder which the Greeks called Mesopotamia—the “country between the rivers.”

The names of the two rivers are the Euphrates and the Tigris. They begin their course amidst the snows of the mountains of Armenia where Noah's Ark found a resting place and slowly they flow through the southern plain until they reach the muddy banks of the Persian gulf. They perform a very useful service. They turn the arid regions of western Asia into a fertile garden.

The valley of the Nile had attracted people because it had offered them food upon fairly easy terms. The “land between the rivers” was popular for the same reason. It was a country full of promise, and both the inhabitants of the northern mountains and the tribes which roamed through the southern districts tried to claim this territory as their own and most exclusive possession. The constant rivalry between the mountaineers and the desert nomads led to endless warfare. Only the strongest and the bravest could hope to survive. That will explain why Mesopotamia became the home of a very strong race of men who were capable of creating a civilization which was in every respect as important as that of Egypt.

THE SUMERIANS

THE fifteenth century was an age of great discoveries. Columbus tried to find a way to the island of Cathay and stumbled upon a new and unsuspected continent. An Austrian bishop equipped an expedition which was to travel eastward and find the home of the Grand Duke of Muscovy, a voyage which led to complete failure, for Moscow was not visited by western men until a generation later. Meanwhile a certain Venetian had explored the ruins of western Asia and had brought back reports of a most curious language which he had found carved in the stones of the temples and engraved upon endless pieces of baked clay.

But Europe was busy with many other things and it was not until the end of the eighteenth century that the first "cuneiform inscriptions" (so called because the letters were wedge-shaped and wedge is called "cuneus" in Latin) were brought to Europe by a Danish surveyor, named Niebuhr. Then it took thirty years before a patient German schoolmaster by the name of Grotefend had deciphered the first four letters, the D, the A, the R, and the SH, the name of the Persian King Darius. And another twenty years had to go by until a British officer, Henry Rawlinson, who found the famous inscription of Behistun, gave us a workable key to the nail-writing of western Asia.

Compared to the problem of deciphering these nail-writings, the job of Champollion had been an easy one. The Egyptians used pictures. But the Sumerians, the earliest inhabitants of Mesopotamia, who had hit upon the idea of

scratching their words in tablets of clay, had discarded pictures entirely and had evolved a system of V-shaped figures which showed little connection with the pictures out of which they had been developed. A few examples will show you what I mean. In the beginning a star, when drawn with a nail into

a brick, looked as follows:



This sign, however, was too

cumbersome and after a short while, when the meaning of "heaven" was added to that of star, the picture was simplified

in this way



, which made it even more of a puzzle.

In the same way an ox changed from



into



and a fish changed from



into

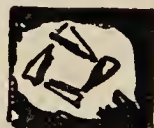


. The sun

was originally a plain circle



and became



If we were using the Sumerian script to-day we would make a



look like

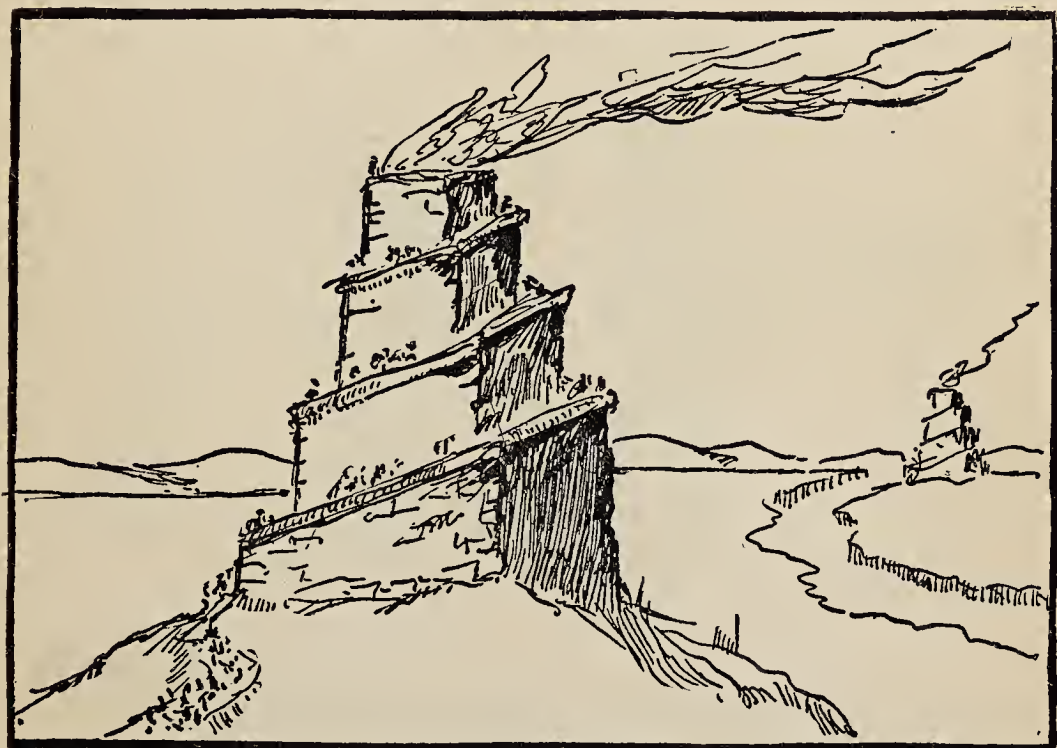


. This system of writing down our

ideas looks rather complicated, but for more than thirty centuries it was used by the Sumerians and the Babylonians and the Assyrians and the Persians and all the different races which forced their way into the fertile valley.

The story of Mesopotamia is one of endless warfare and conquest. First the Sumerians came from the North. They were a white people who had lived in the mountains. They

had been accustomed to worship their gods on the tops of hills. After they had entered the plain they constructed artificial little hills on top of which they built their altars. They did not know how to build stairs and they therefore surrounded their towers with sloping galleries. Our engineers

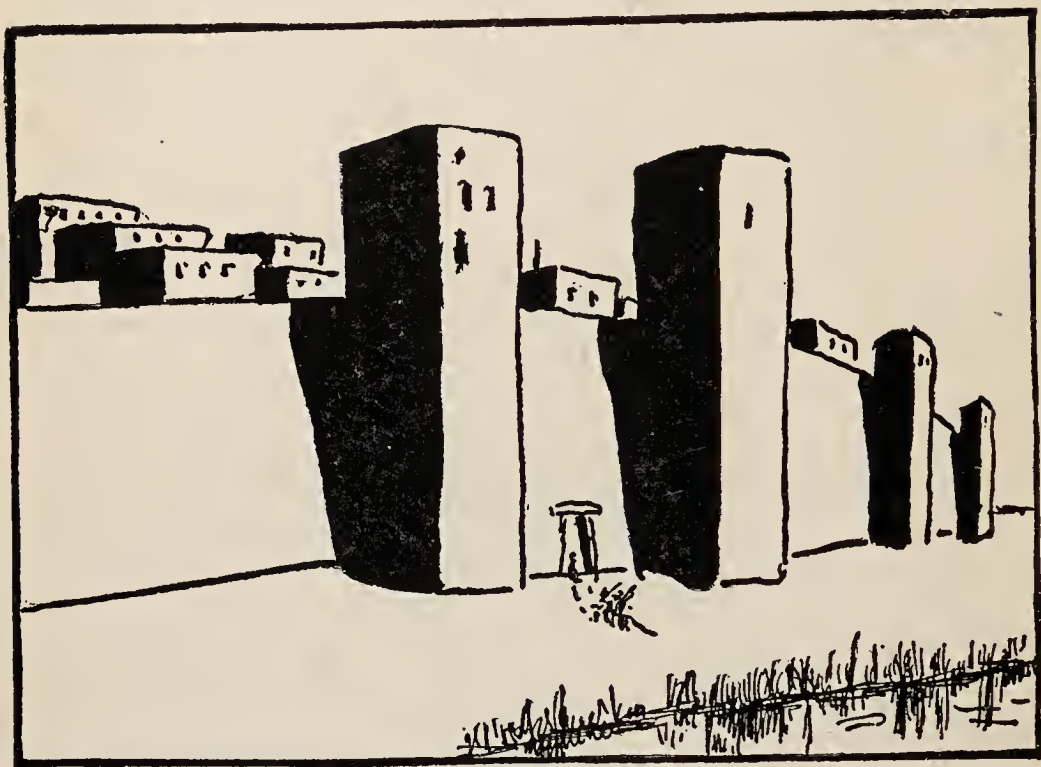


A TOWER OF BABEL

have borrowed this idea, as you may see in our big railroad stations where ascending galleries lead from one floor to another. We may have borrowed other ideas from the Sumerians but we do not know it. The Sumerians were entirely absorbed by those races that entered the fertile valley at a later date. Their towers, however, still stand amidst the ruins of Mesopotamia. The Jews saw them when they went into exile in the land of Babylon and called them towers of Babel.

In the fortieth century before our era, the Sumerians had entered Mesopotamia. They were soon afterward overpowered by the Akkadians, one of the many tribes from the

desert of Arabia who speak a common dialect and who are known as the "Semites," because in the olden days people believed them to be the direct descendants of Shem, one of the three sons of Noah. A thousand years later, the Akkadians were forced to submit to the rule of the Amorites, another



NINEVEH

Semitic desert tribe whose great King Hammurabi built himself a magnificent palace in the holy city of Babylon and who gave his people a set of laws which made the Babylonian state the best administered empire of the ancient world. Next the Hittites, whom you will also meet in the Old Testament, overran the fertile valley and destroyed whatever they could not carry away. They in turn were vanquished by the followers of the great desert god, Ashur, who called themselves Assyrians and who made the city of Nineveh the center of a vast and terrible empire which conquered all of western Asia and Egypt and gathered taxes from countless subjects. Then

at the end of the seventh century before the birth of Christ the Chaldeans, also a Semitic tribe, reëstablished Babylon and made that city the most important capital of that day. Nebuchadnezzar, the best known of their kings, encouraged the study of science, and our modern knowledge of astronomy and mathematics is all based upon certain first principles which were discovered by the Chaldeans. In the year 538 B.C. a crude tribe of Persian shepherds invaded this old land and overthrew the empire of the Chaldeans. Two hundred years later, they in turn were overthrown by Alexander the Great, who turned the fertile valley, the old melting-pot of so many Semitic races, into a Greek province. Next came the Romans and after the Romans, the Turks, and Mesopotamia became a vast wilderness where huge mounds of earth told a story of ancient glory.

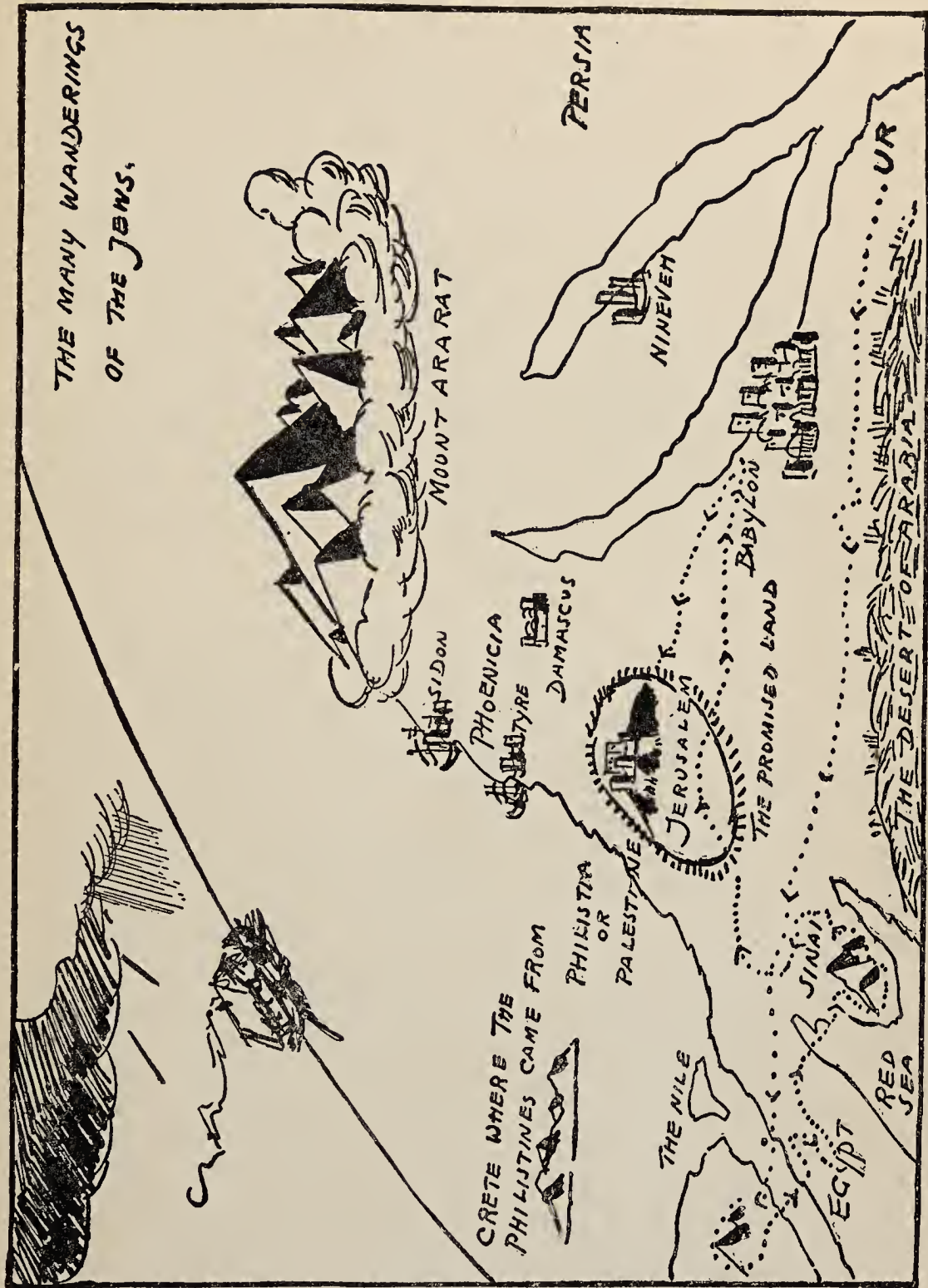
MOSES

SOME time during the twentieth century before our era, a small and unimportant tribe of Semitic shepherds had left its old home, which was situated in the land of Ur at the mouth of the Euphrates, and had tried to find new pastures within the domain of the kings of Babylonia. They had been driven away by the royal soldiers and had moved westward looking for a little piece of unoccupied territory where they might set up their tents.

This tribe of shepherds was known as the Hebrews or, as we call them, the Jews. They had wandered far and wide, and after many years of dreary wanderings they had been given shelter in Egypt. For more than five centuries they had dwelt among the Egyptians. When their adopted country had been overrun by the Hyksos marauders (as I told you in the story of Egypt) they had managed to make themselves useful to the foreign invader and had been left in the undisturbed possession of their grazing fields. But after a long war of independence the Egyptians had driven the Hyksos out of the valley of the Nile. Then the Jews had come upon evil times, for they had been degraded to the rank of common slaves and had been forced to work on the royal roads and on the pyramids. And as the frontiers were guarded by the Egyptian soldiers it had been impossible for the Jews to escape.

After many years of suffering they were saved from their miserable fate by a young Jew, called Moses, who for a long time had dwelt in the desert. There he had learned to appre-

THE MANY WANDERINGS OF THE JEWS.



THE WANDERINGS OF THE JEWS

ciate the simple virtues of his earliest ancestors, who had kept away from cities and city life and had refused to let themselves be corrupted by the ease and the luxury of a foreign civilization.

Moses decided to bring his people back to a love of the ways of the patriarchs. He succeeded in evading the Egyptian troops that were sent after him and led his fellow tribesmen into the heart of the plain at the foot of Mount Sinai. During his long and lonely life in the desert, he had learned to revere the strength of the great God of the Thunder and the Storm, who ruled the high heavens and upon whom the shepherds depended for life and light and breath. This God, one of the many divinities who were widely worshipped in western Asia, was called Jehovah. Through the teaching of Moses, he became the sole Master of the Hebrew race.

One day, Moses disappeared from the camp of the Jews. It was whispered that he had gone away carrying two tablets of rough-hewn stone. That afternoon, the top of the mountain was lost to sight. The darkness of a terrible storm hid it from the eye of man. But when Moses returned, behold! there stood engraved upon the tablets the words which Jehovah had spoken unto the people of Israel amidst the crash of his thunder and the blinding flashes of his lightning. And from that moment, Jehovah was recognized by all the Jews as the Highest Master of their fate, the only True God, who had taught them how to live holy lives when he bade them follow the wise lessons of his Ten Commandments.

They followed Moses when he bade them continue their journey through the desert. They obeyed him when he told them what to eat and drink and what to avoid that they might keep well in the hot climate. And finally after many years of wandering they came to a land which seemed pleasant and prosperous. It was called Palestine, which means the country of the Philistines, a small tribe of Cretans who had settled along the coast after they had been driven away from their own island. Unfortunately, the interior of the mainland, Palestine, was already inhabited by another Semitic race, called

the Canaanites. But the Jews forced their way into the valleys and built themselves cities and constructed a mighty temple in a town which they named Jerusalem, the Home of Peace.

As for Moses, he was no longer the leader of his people. He had been allowed to see the mountain ridges of Palestine from

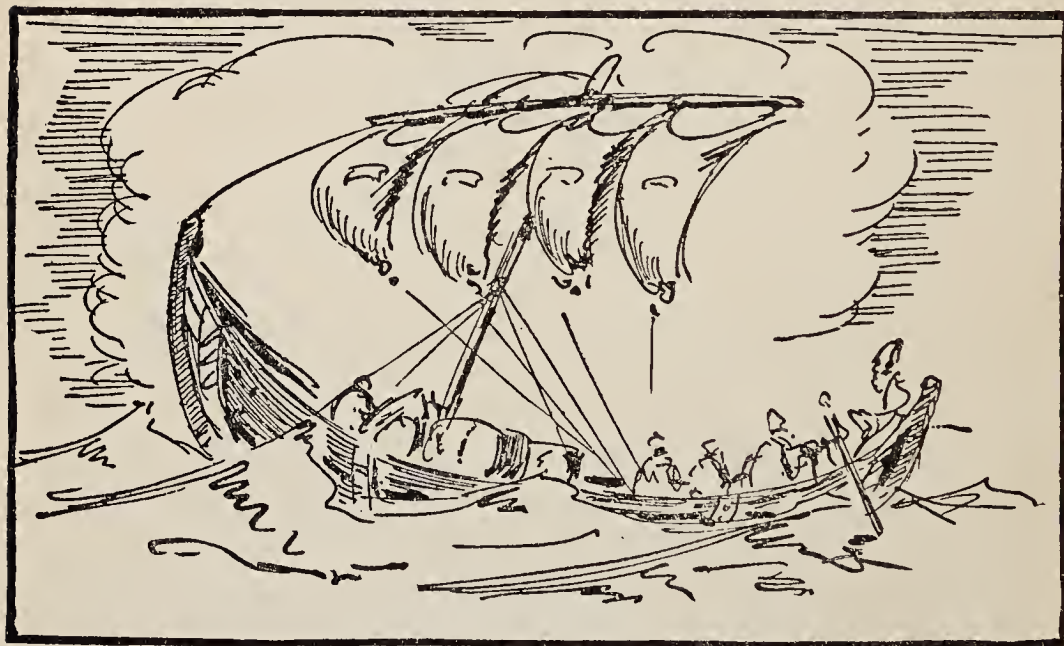


MOSES SEES THE HOLY LAND

afar. Then he had closed his tired eyes for all time. He had worked faithfully and hard to please Jehovah. Not only had he guided his brethren out of foreign slavery into the free and independent life of a new home, but he had also made the Jews the first of all nations to worship a single God.

THE PHŒNICIANS

THE Phœnicians, who were the neighbors of the Jews, were a Semitic tribe which at a very early age had settled along the shores of the Mediterranean. They had built themselves two well-fortified towns, Tyre and Sidon, and within a short time they had gained a monopoly of the trade of the western seas.



THE PHŒNICIAN TRADER

Their ships went regularly to Greece and Italy and Spain and even ventured beyond the Strait of Gibraltar to visit the Scilly Islands, where they could buy tin. Wherever they went, they

built themselves small trading stations or colonies. Many of these were the origin of modern cities, such as Cadiz and Marseilles.

They bought and sold whatever promised to bring them a good profit. They were not troubled by a conscience. If we are to believe all their neighbors, they did not know what the words honesty or integrity meant. They regarded a well-filled treasure chest the highest ideal of all good citizens. Indeed they were very unpleasant people and did not have a single friend. Nevertheless they have rendered all coming generations one service of the greatest possible value. They gave us our alphabet.

The Phœnicians had been familiar with the art of writing, invented by the Sumerians. But they regarded these pothooks as a clumsy waste of time. They were practical business men and could not spend hours engraving two or three letters. They set to work and invented a new system of writing, which was greatly superior to the old one. They borrowed a few pictures from the Egyptians and they simplified a number of the wedge-shaped figures of the Sumerians. They sacrificed the pretty looks of the older system for the advantage of speed and they reduced the thousands of different images to a short and handy alphabet of twenty-two letters.

In due course of time, this alphabet traveled across the Ægean Sea and entered Greece. The Greeks added a few letters of their own and carried the improved system to Italy. The Romans modified the figures somewhat and in turn taught them to the wild barbarians of western Europe. Those wild barbarians were our own ancestors, and that is the reason why this book is written in characters that are of Phœnician origin and not in the hieroglyphics of the Egyptians or in the nail-script of the Sumerians.

THE INDO-EUROPEANS

THE world of Egypt and Babylon and Assyria and Phœnicia had existed almost thirty centuries and the venerable races of the Fertile Valley were getting old and tired. Their doom was sealed when a new and more energetic race appeared upon the horizon. We call this race the Indo-European race, because it conquered not only Europe but also made itself the ruling class in the country which is now known as British India.

These Indo-Europeans were white men like the Semites, but they spoke a different language, which is regarded as the common ancestor of all European tongues with the exception of Hungarian and Finnish and the Basque dialects of Northern Spain.

When we first hear of them, they had been living along the shores of the Caspian Sea for many centuries. But one day they had packed their tents and had wandered forth in search of a new home. Some of them had moved into the mountains of Central Asia, and for many centuries had lived among the peaks which surround the Plateau of Iran; that is why we call them Aryans. Others had followed the setting sun and had taken possession of the plains of Europe, as I shall tell you when I give you the story of Greece and Rome.

For the moment we must follow the Aryans. Under the leadership of Zarathustra (or Zoroaster), who was their great teacher, many of them had left their mountain homes to follow the swiftly flowing Indus River on its way to the sea.

Others had preferred to stay among the hills of western Asia, and there had founded the half-independent communities of the Medes and the Persians, two peoples whose names we have copied from the old Greek history-books. In the seventh century before the birth of Christ, the Medes had established a kingdom of their own called Media; but this perished when Cyrus made himself king of all the Persian tribes and started upon a career of conquest, which soon made him and his children the undisputed masters of the whole of western Asia and of Egypt.

Indeed, with such energy did these Indo-European Persians push their triumphant campaigns in the west that they soon found themselves in serious difficulties with certain other Indo-European tribes which centuries before had moved into Europe and had taken possession of the Greek peninsula and the islands of the *Ægean* Sea.

These difficulties led to the three famous wars between Greece and Persia, during which King Darius and King Xerxes of Persia invaded the peninsula. They ravaged the lands of the Greeks and tried very hard to get a foothold upon the European continent.

But in this they did not succeed. The navy of Athens proved unconquerable. By cutting off the lines of supplies of the Persian armies, the Greek sailors invariably forced the Asiatic rulers to return to their base.

It was the first encounter between Asia, the ancient teacher, and Europe, the young and eager pupil. A great many of the other chapters of this book will tell you how the struggle between East and West has continued until this very day.

THE ÆGEAN SEA



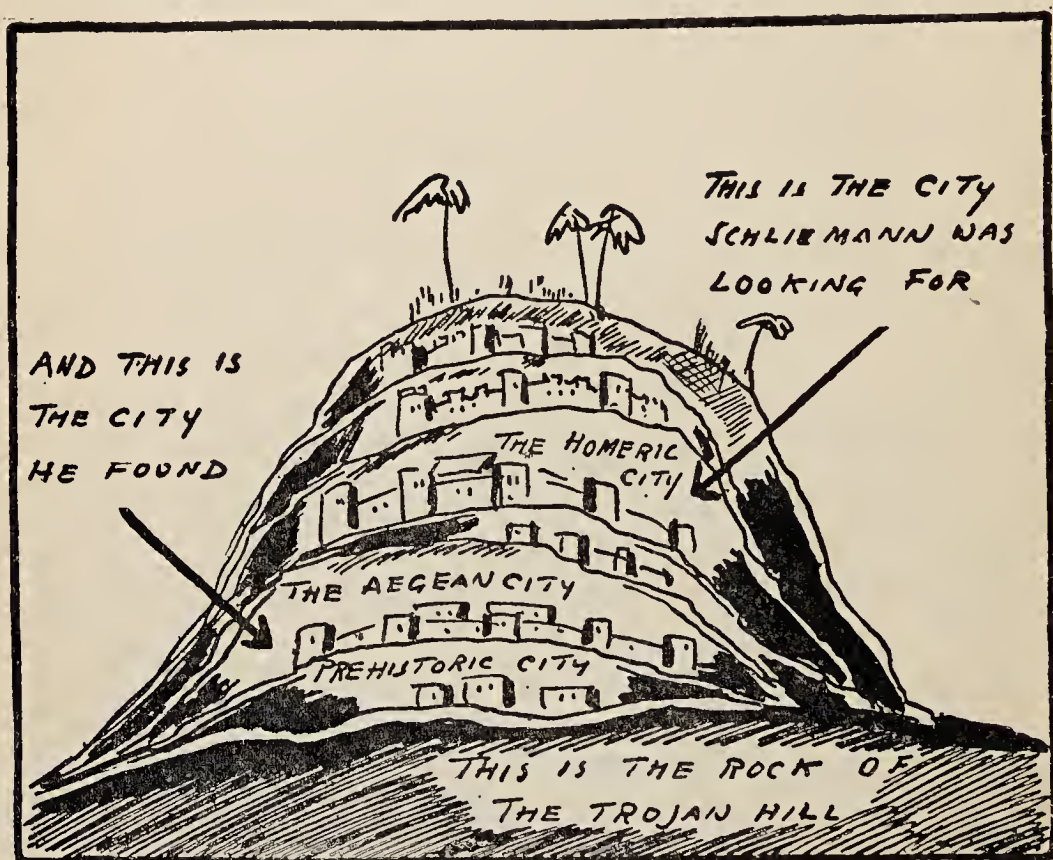
THE TROJAN HORSE

WHEN Heinrich Schliemann was a little boy his father told him the story of Troy. He liked that story better than anything else he had ever heard, and he made up his mind that as soon as he was big enough to leave home, he would travel to Greece and "find Troy." That he was the son of a poor country parson in a Mecklenburg village did not bother him. He knew that he would

need money, so he decided to gather a fortune first and do the digging afterward. As a matter of fact, he managed to get a large fortune within a very short time, and as soon as he had enough money to equip an expedition, he went to the northwest corner of Asia Minor, where he supposed that Troy had been situated.

In that particular nook of old Asia Minor stood a high mound covered with grainfields. According to tradition it had been the home of Priam, the king of Troy. Schliemann, whose enthusiasm was somewhat greater than his knowledge, wasted no time in preliminary explorations. At once he began

to dig. And he dug with such zeal and such speed that his trench went straight through the heart of the city for which he was looking and carried him to the ruins of another buried town which was at least a thousand years older than the Troy of which Homer had sung. Then something very interest-



SCHLIEMANN DIGS FOR TROY

ing occurred. If Schliemann had found a few polished stone hammers and perhaps a few pieces of crude pottery, no one would have been surprised. Instead of discovering such objects, which people had generally associated with the prehistoric men who had lived in these regions before the coming of the Greeks, Schliemann found beautiful statuettes and very costly jewelry and ornamented vases of a pattern that was unknown to the Greeks. He ventured the suggestion that

fully ten centuries before the great Trojan War the coast of the Ægean had been inhabited by a mysterious race of men. These in many ways had been the superiors of the wild Greek tribes who had invaded their country and had destroyed their civilization or absorbed it until it had lost all trace of originality. And this proved to be the case. In the late 'seventies of the last century, Schliemann visited the ruins of Mycenæ, ruins which were so old that ancient Roman guide-books marveled at their antiquity. There again, beneath the flat slabs of stone of a small enclosure, Schliemann stumbled upon a wonderful treasure-

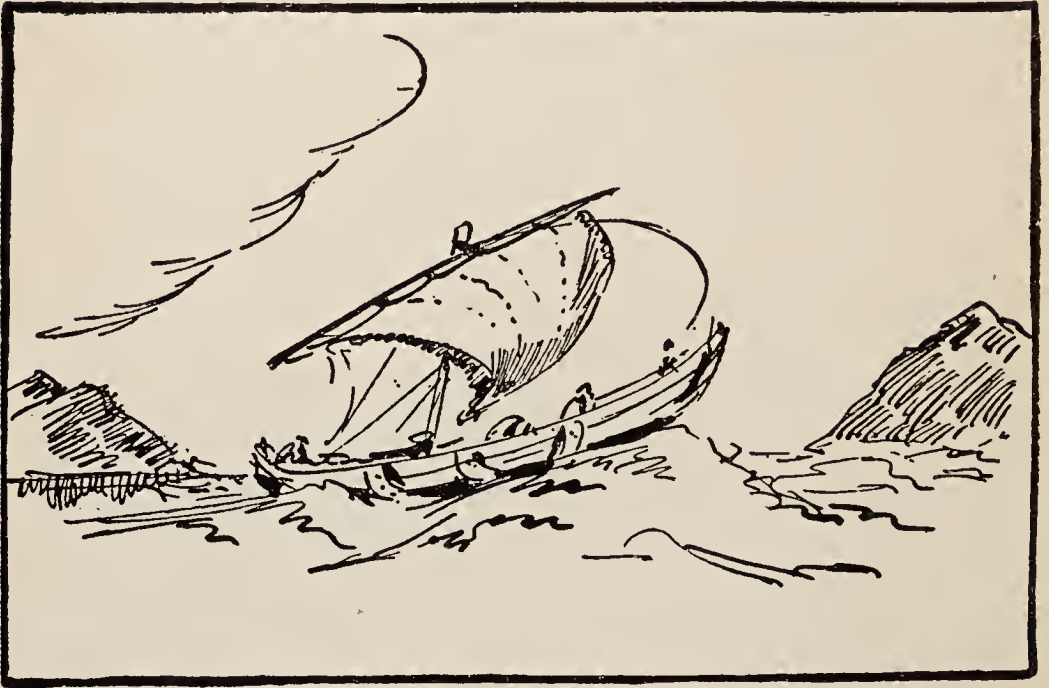


MYCENÆ, IN ARGOLIS

trove. It had been left behind by those mysterious people who had covered the Greek coast with their cities and who had built walls so big and so heavy and so strong that the Greeks called them the work of the Titans, those godlike giants who in very olden days had used to play ball with mountain peaks.

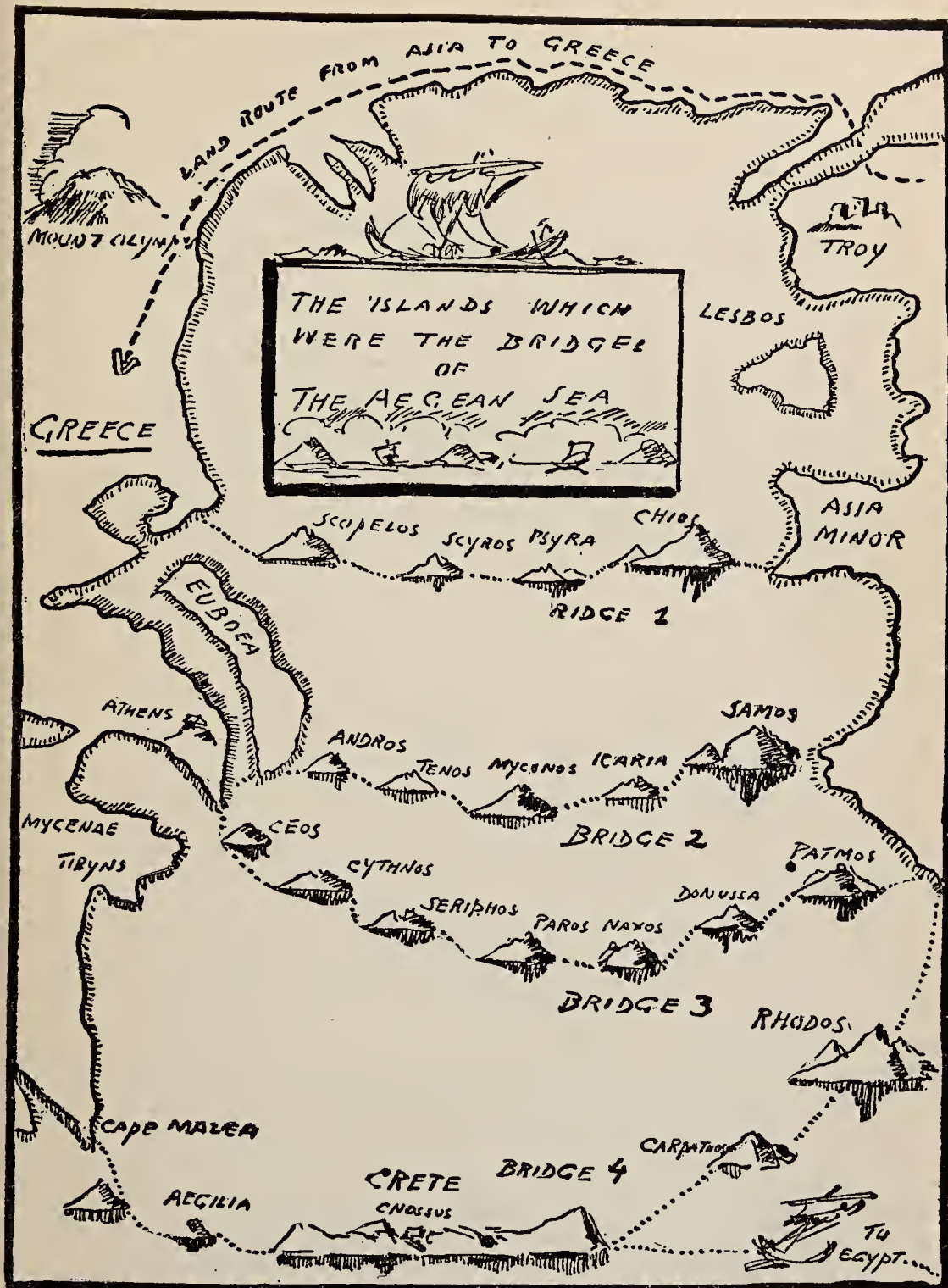
A careful study of these many relics has done away with some of the romantic features of the story. The makers of these early works of art and the builders of these strong fortresses were no sorcerers, but simple sailors and traders. They had lived in Crete and on the many small islands of the Ægean

Sea. They had been hardy mariners and had turned the Ægean into a center of commerce for the exchange of goods between the highly civilized East and the slowly developing wilderness of the European mainland.



THE ÆGEAN SEA

For more than a thousand years they had maintained an island empire which had developed a very high form of art. Indeed their most important city, Cnossos, on the northern coast of Crete, had been entirely modern in its insistence upon hygiene and comfort. The palace had been properly drained and the houses had been provided with stoves and the Cnossians had been the first people to make a daily use of the hitherto unknown bathtub. The palace of their king had been famous for its winding staircases and its large banqueting hall. The cellars underneath this palace, where the wine and the grain and the olive oil were stored, had been so vast and had so greatly impressed the first Greek visitors that they had given rise to the story of the "labyrinth." This name we give to a



THE ISLAND BRIDGES BETWEEN ASIA AND EUROPE

structure with so many complicated passages that it is almost impossible to find our way out, once the front door has closed upon our frightened selves.

But what finally became of this great Ægean Empire and what caused its sudden downfall, that I cannot tell.

The Cretans were familiar with the art of writing, but no one has yet been able to decipher their inscriptions. Their history therefore is unknown to us. We have to reconstruct the record of their adventures from the ruins which the Ægeans have left behind. These ruins make it clear that the Ægean world was suddenly conquered by a less civilized race which had recently come from the plains of northern Europe. Unless we are very much mistaken, the barbarians who were responsible for the destruction of the Cretan and the Ægean civilization were none other than certain tribes of wandering shepherds who had just taken possession of the rocky peninsula between the Adriatic and the Ægean seas and who are known to us as Greeks.

THE GREEKS

THE Pyramids were a thousand years old and were beginning to show the first signs of decay, and Hammurabi, the wise king of Babylon, had been dead and buried several cen-

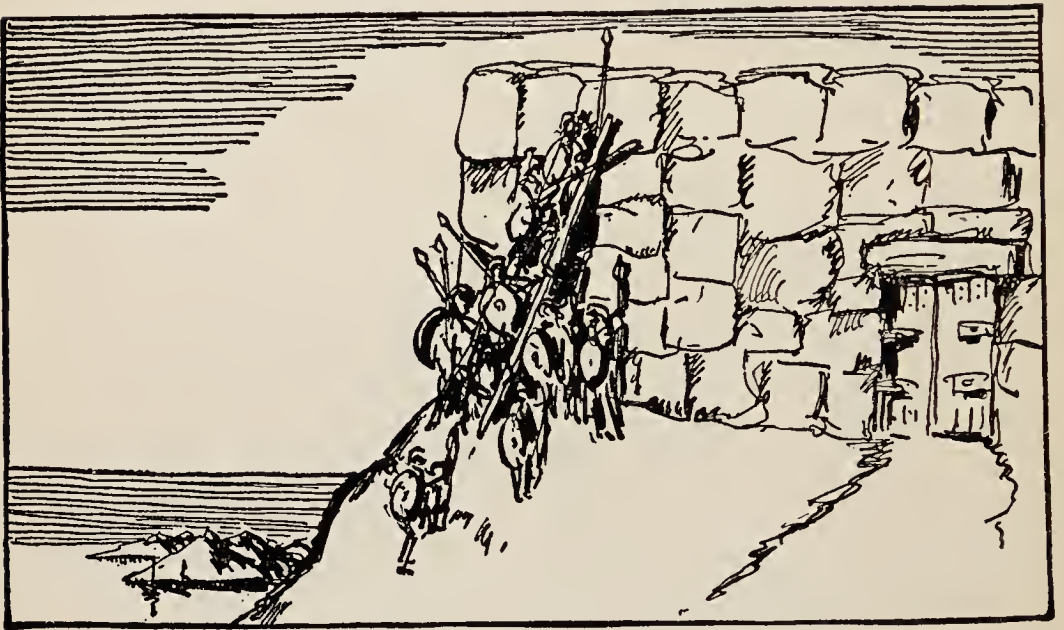


AN ÆGEAN CITY ON THE GREEK MAINLAND

turies, when a small tribe of shepherds left their homes along the banks of the River Danube and wandered southward in search of fresh pastures. They called themselves Hellenes, after Hellen, the son of Deucalion and Pyrrha. According

to the old myths these were the only two human beings who had escaped the great flood which countless years before had destroyed all the people of the world, when they had grown so wicked that they disgusted Zeus, the mighty god who lived on Mount Olympus.

Of these early Hellenes we know nothing. Thucydides, the historian of the fall of Athens, describing his earliest an-



THE ACHÆANS TAKE AN ÆGEAN CITY

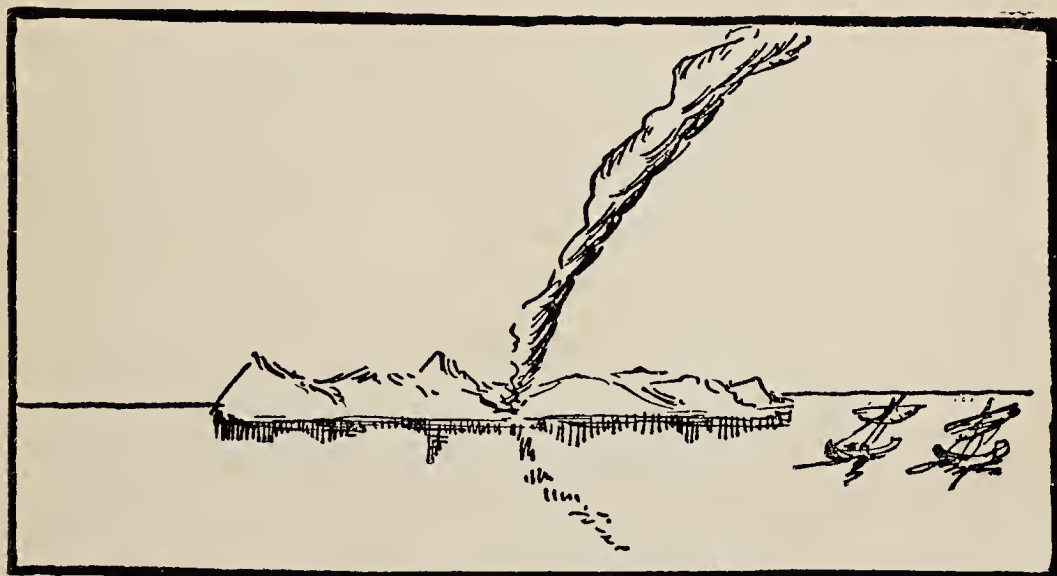
cestors, said that they "did not amount to very much," and this was probably true. They were very ill-mannered. They lived like pigs and threw the bodies of their enemies to the wild dogs who guarded their sheep. They had very little respect for other people's rights, they killed the natives of the Greek peninsula (who were called the Pelasgians) and stole their farms and took their cattle and made their wives and daughters slaves. They wrote endless songs praising the courage of the clan of the Achæans, who had led the Hellenic advance guard into the mountains of Thessaly and the Peloponnesus.

But they did not attack the Ægeans, whose castles they saw, for they feared the metal swords and the spears of the

Ægean soldiers and knew that they could not hope to defeat them with their clumsy stone axes.

For many centuries they continued to wander from valley to valley and from mountainside to mountainside. Then the whole of the land had been occupied and the migration had come to an end.

That moment was the beginning of Greek civilization. The Greek farmer, living within sight of the Ægean colonies, was



THE FALL OF CNOSSOS

finally driven by curiosity to visit his haughty neighbors. He discovered that he could learn many useful things from the men who dwelt behind the high stone walls of Mycenæ and Tiryns.

He was a clever pupil. Within a short time he mastered the art of handling those strange iron weapons which the Ægeans had brought from Babylon and from Thebes. He came to understand the mysteries of navigation. He began to build little boats for his own use.

And when he had learned everything the Ægeans could teach him he turned upon his teachers and drove them back to their islands. Soon afterward he ventured forth upon the

sea and conquered all the cities of the Ægean. Finally in the fifteenth century before our era he plundered and ravaged Cnossos. Troy, the last great commercial stronghold of the older civilization, was destroyed in the eleventh century B.C. Ten centuries after their first appearance upon the scene the Hellenes were the undisputed rulers of Greece, of the Ægean, and of the coastal regions of Asia Minor. European history was to begin in all seriousness.

THE GREEK CITIES

WE modern people love the sound of the word "big." We pride ourselves upon the fact that we belong to the "biggest" country in the world and possess the "biggest" navy and grow the "biggest" oranges and potatoes, and we love to live in cities of "millions" of inhabitants, and when we are dead we are buried in the "biggest cemetery of the whole state."

A citizen of ancient Greece, could he have heard us talk, would not have known what we meant. "Moderation in all things" was the ideal of his life and mere bulk did not impress him at all. And this love of moderation was not merely a hollow phrase used upon special occasions; it influenced the lives of the Greeks from the day of their birth to the hour of their death. It was part of their literature and it made them build small but perfect temples. It found expression in the clothes which the men wore and in the rings and the bracelets of their wives. It followed the crowds that went to the theater and made them hoot down any playwright who dared to sin against the iron law of good taste or good sense.

The Greeks even insisted upon this quality in their politicians and in their most popular athletes. When a powerful runner came to Sparta and boasted that he could stand longer on one foot than any other man in Hellas, the people drove him from the city, because he prided himself upon an accomplishment at which he could be beaten by any common goose.

"That is all very well," you will say, "and no doubt it is a great virtue to care so much for moderation and perfection,

but why should the Greeks have been the only people to develop this quality in olden times?" For an answer I shall point to the way in which the Greeks lived.

The people of Egypt or Mesopotamia had been the "subjects" of a mysterious supreme ruler who lived miles and



MOUNT OLYMPUS, WHERE THE GODS LIVED

miles away in a dark palace and who was rarely seen by the masses of the population. The Greeks, on the other hand, were "free citizens" of a hundred independent little "cities," the largest of which counted fewer inhabitants than a large modern town. When a peasant who lived in Ur said that he was a Babylonian, he meant that he was one of millions of people who paid tribute to the king who at that particular moment happened to be master of western Asia. But when a Greek said proudly that he was an Athenian or a Theban, he spoke of a small town which was both his home and his country and which recognized no master but the will of the people in the market place.

To the Greek, his fatherland was the place where he was born; where he had spent his earliest years playing hide and seek amidst the forbidden rocks of the Acropolis; where he had grown into manhood with a thousand other boys and girls, whose nicknames were as familiar to him as those of your own schoolmates. His fatherland was the holy soil where his father and mother lay buried. It was the small house within the high city walls where his wife and children lived in safety. It was a complete world which perhaps covered no more than four or five square miles of rocky land. Don't you see how these surroundings must have influenced a man in everything he did and said and thought? The people of Babylon and Assyria and Egypt had been part of the vast mob. They had been lost in the multitude. The Greek, on the other hand, had never lost touch with his immediate surroundings. He never ceased to be part of a little town where everybody knew everyone else. He felt that his intelligent neighbors were watching him. Whatever he did, whether he wrote plays or made statues out of marble or composed songs, he remembered that his efforts were going to be judged by all the free-born citizens of his home town who knew about such things. This knowledge forced him to strive after perfection; and perfection, as he had been taught from childhood, was not possible without moderation.

In this hard school the Greeks learned to excel in many things. They created new forms of government and new forms of literature and new ideals in art which we have never been able to surpass. They performed these miracles in little villages that covered less ground than a few modern city blocks.

And look, what finally happened!

In the fourth century before our era, Alexander of Macedonia conquered the world. As soon as he had done with fighting, Alexander decided that he must bestow the benefits of the true Greek genius upon all mankind. He took it away from the little cities and the little villages and tried to make it blossom and bear fruit amidst the vast royal residences of his newly acquired empire. But the Greeks, removed from

the familiar sight of their own temples, removed from the well-known sounds and smells of their own crooked streets, at once lost the cheerful joy and the marvelous sense of moderation which had inspired the work of their hands and brains while they labored for the glory of their old city-states. They became cheap artisans, content with second-rate work. The day the little city-states of old Hellas lost their independence and were forced to become part of a big nation, the old Greek spirit died. And it has been dead ever since.

GREEK SELF-GOVERNMENT

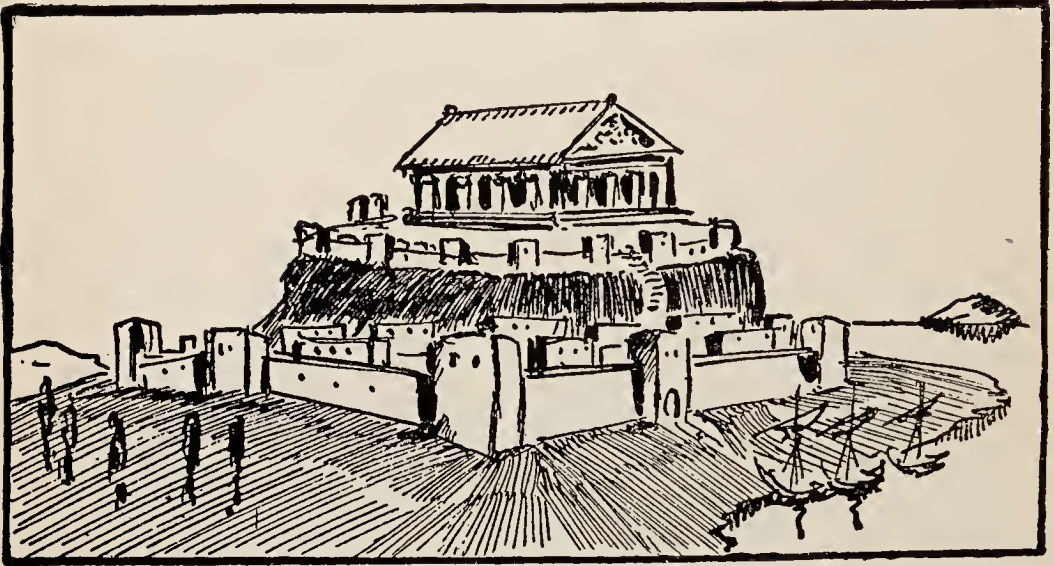
IN the beginning, all the Greeks had been equally rich and equally poor. Every man had owned a certain number of cows and sheep. His mud hut had been his castle. He had been free to come and go as he wished. Whenever it was necessary to discuss matters of public importance, all the citizens had gathered in the market place. One of the older men of the village was elected chairman and it was his duty to see that everybody had a chance to express his views. In case of war, a particularly energetic and self-confident villager was chosen commander-in-chief, but the same people who had voluntarily given this man the right to be their leader claimed an equal right to deprive him of his job, once the danger had been averted.

But gradually the village had grown into a city. Some people had worked hard and others had been lazy. A few had been unlucky, and still others had been just plain dishonest in dealing with their neighbors and had gathered wealth. As a result, the city no longer consisted of a number of men who were equally well off. On the contrary it was inhabited by a small class of very rich people and a large class of very poor ones.

There had been another change. The old commander-in-chief who had been willingly recognized as "head man" or "king," because he knew how to lead his men to victory, had disappeared from the scene. His place had been taken by the

nobles—a class of rich people who during the course of time had got hold of a large share of the farms and estates.

These nobles enjoyed many advantages over the common crowd of freemen. They were able to buy the best weapons that were to be found on the market of the eastern Mediterranean. They had much spare time in which they could prac-



A GREEK CITY-STATE

tice the art of fighting. They lived in strongly built houses and could hire soldiers to fight for them. They were constantly quarreling among themselves to decide who should rule the city. The victorious nobleman then assumed a sort of kingship over all his neighbors and governed the town until he in turn was killed or driven away by still another ambitious nobleman.

Such a king, by the grace of his soldiers, was called a "tyrant." During the seventh and sixth centuries before our era most Greek cities were for a time ruled by such tyrants, many of whom, by the way, happened to be exceedingly capable men. But in the long run this state of affairs became unbearable. Then attempts were made to bring about reforms, and out of these reforms grew the first democratic government of which the world has a record.

It was early in the seventh century that the people of Athens decided to do some housecleaning and give the large number of freemen once more a voice in the government as they were supposed to have had in the days of their Achæan ancestors. They asked a man by the name of Draco to provide them with a set of laws that would protect the poor against the aggressions of the rich. Draco set to work. Unfortunately he was a professional lawyer and very much out of touch with ordinary life. In his eyes a crime was a crime, and when he had finished his code the people of Athens discovered that these Draconian laws were so severe that they could not possibly be put into effect. There would not have been rope enough to hang all the criminals under their new system, which made the stealing of an apple a capital offense.

The Athenians looked about for a more humane reformer. At last they found someone who could do that sort of thing better than anybody else. His name was Solon. He belonged to a noble family and he had traveled all over the world and had studied the forms of government of many other countries. After a careful study of the subject, Solon gave Athens a set of laws which bore testimony to that wonderful principle of moderation which was part of the Greek character. He tried to improve the condition of the peasant without, however, destroying the prosperity of the nobles who were (or rather who could be) of such great service to the state as soldiers. To protect the poorer classes against abuse on the part of the judges (who were always elected from the class of the nobles, because they received no salary), Solon made a provision whereby a citizen with a grievance had the right to state his case before a jury of thirty of his fellow Athenians.

Most important of all, Solon forced the average freeman to take a direct and personal interest in the affairs of the city. No longer could he stay at home and say, "Oh, I am too busy to-day," or, "It is raining and I'd better stay indoors." He was expected to do his share; to be at the meeting of the town council; and to carry part of the responsibility for the safety and prosperity of the state.

This government by the "demos," the people, was often far from successful. There was too much idle talk. There were too many hateful and spiteful scenes between rivals for official honor. But it taught the Greek people to be independent and to rely upon themselves for their salvation, and that was a very good thing.

GREEK LIFE

BUT how, you will ask, did the ancient Greeks have time to look after their families and their business if they were forever running to the market place to discuss affairs of state? In this chapter I shall tell you.

In all matters of government, the Greek democracy recognized only one class of citizens—the freeman. Every Greek city was composed of a small number of free-born citizens, a large number of slaves, and a sprinkling of foreigners.

At rare intervals (usually during a war, when men were needed for the army) the Greeks showed themselves willing to confer the rights of citizenship upon the “barbarians,” as they called the foreigners. But this was an exception. Citizenship was a matter of birth. You were an Athenian, because your father and your grandfather had been Athenians before you. But however great your merits as a trader or a soldier, if you were born of non-Athenian parents you remained a “foreigner” until the end of time.

The Greek city, therefore, whenever it was not ruled by a king or a tyrant, was run by and for the freemen. This would not have been possible without a large army of slaves, who outnumbered the free citizens at the rate of five or six to one and who performed those tasks to which we modern people must devote most of our time and energy if we wish to provide for our families and pay the rent of our apartments.

The slaves did all the cooking and baking and candlestick making of the entire city. They were the tailors and the car-

penters and the jewelers and the school teachers and the book-keepers. They tended the store and looked after the factory while the master went to the public meeting to discuss questions of war and peace, or visited the theater to see the latest play of Æschylus or hear a discussion of the revolutionary ideas of Euripides, who had dared to express certain doubts upon the omnipotence of the great god Zeus.

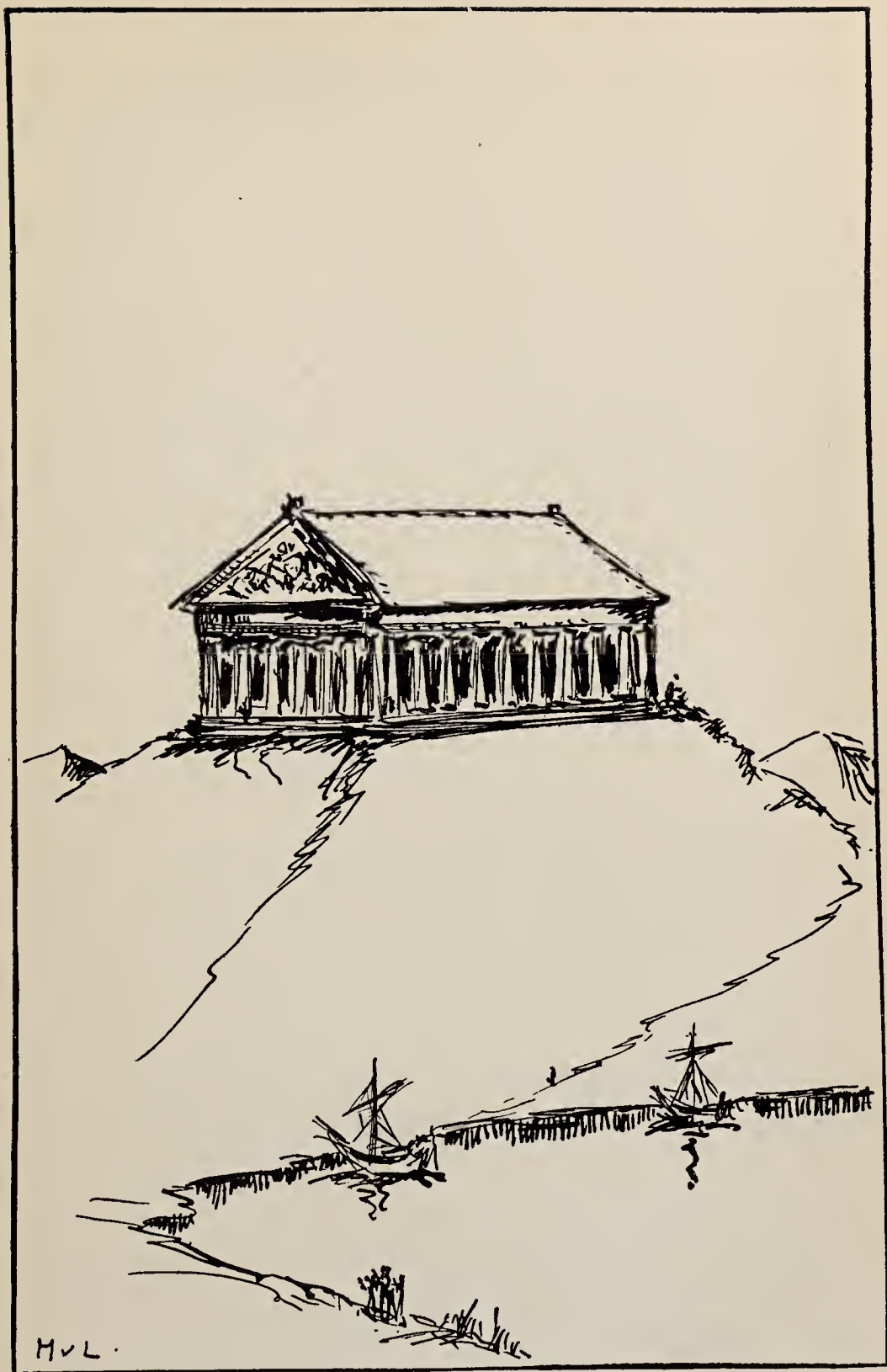
Indeed, ancient Athens resembled a modern club. All the free-born citizen were hereditary members and all the slaves were hereditary servants, who waited upon the needs of their masters. It was very pleasant to be a member of the organization.

But when we talk about slaves, we do not mean the sort of people about whom you have read in the pages of "Uncle Tom's Cabin." It is true that the position of those slaves who tilled the fields was a very unpleasant one, but the average freeman who had come down in the world, and who had been obliged to hire himself out as a farm hand, led just as miserable a life. In the cities, furthermore, many of the slaves were more prosperous than the poorer classes of the freemen. For the Greeks, who loved moderation in all things, did not like to treat their slaves after the fashion which afterward was so common in Rome, where a slave had as few rights as an engine in a modern factory and could be thrown to the wild animals upon the smallest pretext.

The Greeks accepted slavery as a necessary institution, without which no city could possibly become the home of a truly civilized people.

The slaves also took care of those tasks which nowadays are performed by the business men and the professional men. As for those household duties which take up so much of the time of your mother and which worry your father when he comes home from his office, the Greeks, who understood the value of leisure, had reduced such duties to the smallest possible minimum by living amidst surroundings of extreme simplicity.

To begin with, their homes were very plain. Even the rich nobles spent their lives in a sort of adobe barn, which lacked



THE TEMPLE

all the comforts which a modern workman expects as his natural right. A Greek home consisted of four walls and a roof. There was a door which led into the street, but there were no windows. The kitchen, the living rooms, and the sleeping quarters were built around an open courtyard in which there was a small fountain, or a statue and a few plants, to make it look bright. Within this courtyard the family lived when it did not rain or when it was not too cold. In one corner of the yard the cook (who was a slave) prepared the meal; in another corner the teacher (who was also a slave) taught the children the alpha beta gamma and the tables of multiplication; in still another corner the lady of the house, who rarely left her domain (since it was not considered good form for a married woman to be seen on the street too often), was repairing her husband's clothing with her seamstresses (who were slaves); in the little office, right off the door, the master was inspecting the accounts which the overseer of his farm (who was a slave) had just brought to him.

When dinner was ready the family came together, but the meal was a very simple one and did not take much time. The Greeks seem to have regarded eating as an unavoidable evil and not a pastime, which kills many dreary hours and eventually kills many dreary people. They lived on bread and on wine, with a little meat and some green vegetables. They drank water only when nothing else was available, because they did not think it very healthful. They loved to call on each other for dinner; but our idea of a festive meal, where everybody is supposed to eat much more than is good for him, would have disgusted them. They came together at the table for the purpose of a good talk and a good glass of wine and water, but as they were moderate people they despised those who drank too much.

The same simplicity which prevailed in the dining room also dominated their choice of clothes. They liked to be clean and well groomed, to have their hair and beards neatly cut, to feel their bodies strong with the exercise and the swimming of the gymnasium, but they never followed the Asiatic fashion

which prescribed loud colors and strange patterns. They wore long white coats and they managed to look as smart as a modern Italian officer in his long blue cape.

They loved to see their wives wear ornaments but they thought it very vulgar to display their wealth (or their wives) in public; and whenever the women left their home they were as inconspicuous as possible.

In short, the story of Greek life is a story not only of moderation but also of simplicity. "Things," chairs and tables and books and houses and carriages, are apt to take up a great deal of their owner's time. In the end they invariably make him their slaves and his hours are spent looking after their wants, keeping them polished and brushed and painted. The Greeks, before everything else, wanted to be "free," both in mind and in body. That they might maintain their liberty, and be truly free in spirit, they reduced their daily needs to the lowest possible point.

THE GREEK THEATER

AT a very early stage of their history the Greeks had begun to collect the poems which had been written in honor of their brave ancestors who had driven the Pelasgians out of Hellas and had destroyed the power of Troy. These poems were recited in public and everybody came to listen to them. But the theater, the form of entertainment which has become almost a necessary part of our own lives, did not grow out of these recited heroic tales. It had such a curious origin that I must tell you something about it in a separate chapter.

The Greeks had always been fond of parades. Every year they held solemn processions in honor of Dionysos the god of the wine. As everybody in Greece drank wine (the Greeks thought water useful only for swimming and sailing), this particular Divinity was as popular as a god of the soda-fountain would be in our own land.

And because the Wine-God was supposed to live in the vineyards, amidst a merry mob of Satyrs (strange creatures who were half man and half goat), the crowd that joined the procession used to wear goatskins and to hee-haw like real billy-goats. The Greek word for goat is "tragos" and the Greek word for singer is "oidos." The singer who meh-mehed like a goat therefore was called a "tragoidos" or goat singer, and it is this strange name which developed into the modern word "Tragedy," which means in the theatrical sense a piece with an unhappy ending, just as Comedy (which really means

the singing of something "comos" or gay) is the name given to a play which ends happily.

But how, you will ask, did this noisy chorus of masqueraders, stamping around like wild goats, ever develop into the noble tragedies which have filled the theaters of the world for more than two thousand years?

The connecting link between the goat-singer and Hamlet is really very simple, as I shall show you in a moment.

The singing chorus was very amusing in the beginning and attracted large crowds of spectators, who stood along the side of the road and laughed. But soon this business of hee-hawing grew tiresome, and the Greeks thought dullness an evil only comparable to ugliness or sickness. They asked for something more entertaining. Then an inventive young poet from a village in Attica hit upon a new idea which proved a tremendous success. He made one of the members of the goat-chorus step forward and engage in conversation with the leader of the musicians who marched at the head of the parade playing upon their pipes of Pan. This individual was allowed to step out of line. He waved his arms and gesticulated while he spoke (that is to say, he "acted" while the others merely stood by and sang) and asked a lot of questions, which the bandmaster answered according to the roll of papyrus upon which the poet had written down the answers before the show began.

This rough and ready conversation—the dialogue—which told the story of Dionysos or one of the other gods, became at once popular with the crowd. Henceforth every Dionysian procession had an "acted scene" and very soon the "acting" was considered more important than the procession and the meh-mehing.

Æschylus, the most successful of all "tragedians," who wrote no less than eighty plays during his long life (from 526 to 455 B.C.), made a bold step forward when he introduced two "actors" instead of one. A generation later Sophocles increased the number of actors to three. When Euripides began to write his terrible tragedies in the middle of the fifth

century B.C., he was allowed as many actors as he liked. When Aristophanes wrote his famous comedies in which he poked fun at everybody and everything, including the gods of Mount Olympus, the chorus had been reduced to the rôle of mere bystanders who were lined up behind the principal performers and who sang "this is a terrible world" while the hero in the foreground committed a crime against the will of the gods.

This new form of dramatic entertainment demanded a proper setting, and soon every Greek city owned a theater, cut out of the rock of a near-by hill. The spectators sat upon wooden benches and faced a wide circle (our present orchestra where you pay three dollars and thirty cents for a seat). Upon this half-circle, which was the stage, the actors and the chorus took their stand. Behind them there was a tent where they made up with large clay masks which hid their faces and which showed the spectators whether the actors were supposed to be happy and smiling or unhappy and weeping. The Greek word for tent is "skene," and that is the reason why we talk of the "scenery" of the stage.

When once the tragedy had become part of Greek life, the people took it very seriously and never went to the theater to give their minds a vacation. A new play became as important an event as an election and a successful playwright was received with greater honors than those bestowed upon a general who had just returned from a famous victory.

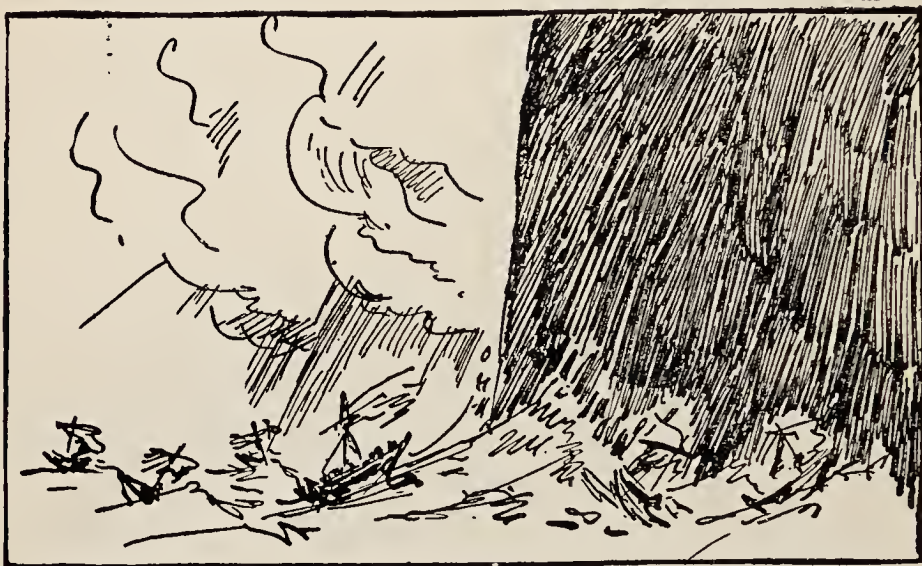
THE PERSIAN WARS

THE Greeks had learned the art of trading from the Ægeans, who had been the pupils of the Phœnicians. They had founded colonies after the Phœnician pattern. They had even improved upon the Phœnician methods by a more general use of money in dealing with foreign customers. In the sixth century before our era they had established themselves firmly along the coast of Asia Minor and were taking away trade from the Phœnicians at a fast rate. This the Phœnicians of course did not like, but they were not strong enough to risk a war with their Greek competitors. They sat and waited, nor did they wait in vain.

In a former chapter, I have told you how a humble tribe of Persian shepherds had suddenly gone upon the warpath and had conquered the greater part of western Asia. The Persians were too civilized to plunder their new subjects. They contented themselves with a yearly tribute. When they reached the coast of Asia Minor they insisted that the Greek colonies of Lydia recognize the Persian kings as their overlords and pay them a stipulated tax. The Greek colonies objected. The Persians insisted. Then the Greek colonies appealed to the home country and the stage was set for a quarrel.

For, if the truth be told, the Persian kings regarded the Greek city-states as very dangerous political institutions and bad examples for all other people who were supposed to be the kings' patient slaves.

Of course, the Greeks enjoyed a certain degree of safety because their country lay hidden beyond the deep waters of the Ægean. But here their old enemies, the Phœnicians, stepped forward with offers of help and advice to the Persians. If the Persian king would provide the soldiers, the Phœnicians would guarantee to deliver the necessary ships to carry them to



THE PERSIAN FLEET IS DESTROYED NEAR MOUNT ATHOS

Europe. It was the year 492 before the birth of Christ, and Asia made ready to destroy the rising power of Europe.

As a final warning the King of Persia sent messengers to the Greeks asking for "earth and water" as a token of their submission. The Greeks promptly threw the messengers into the nearest well, where they would find both "earth and water" in large abundance. Thereafter, of course, peace was impossible.

But the gods of high Olympus watched over their children. When the Phœnician fleet carrying the Persian troops was near Mount Athos, the Storm-God blew his cheeks until he almost burst the veins of his brow, and the fleet was destroyed by a terrible hurricane and the Persians were all drowned.

Two years later more Persians came. This time they sailed across the Ægean Sea and landed near the village of Marathon. As soon as the Athenians heard this they sent their army of ten thousand men to guard the hills that surrounded the Marathonian plain. At the same time they dis-



THE BATTLE OF MARATHON

patched a fast runner to Sparta to ask for help. But Sparta was envious of the fame of Athens and refused to come to her assistance. The other Greek cities followed her example with the exception of tiny Plataea, which sent a thousand men. On the twelfth of September of the year 490, Miltiades, the Athenian commander, threw this little army against the hordes of the Persians. The Greeks broke through the Persian barrage of arrows and their spears caused terrible havoc among the disorganized Asiatic troops, who had never been called upon to resist such an enemy.

That night the people of Athens watched the sky grow red with the flames of burning ships. Anxiously they waited for news. At last a little cloud of dust appeared upon the

road that led to the north. It was Pheidippides, the runner. He stumbled and gasped, for his end was near. Only a few days before had he returned from his errand to Sparta. He had hastened to join Miltiades. That morning he had taken part in the attack, and later he had volunteered to carry the news of victory to his beloved city. The people saw him fall and they rushed forward to support him. "We have won," he whispered, and then he died, a glorious death which made him envied by all men.

As for the Persians, they tried, after this defeat, to land near Athens, but they found the coast guarded and disappeared, and once more the land of Hellas was at peace.

Eight years the Persians waited and during this time the Greeks were not idle. They knew that a final attack was to be expected, but they did not agree upon the best way to avert the danger. Some people wanted to increase the army. Others said that a strong fleet was necessary for success. The two Athenian parties led by Aristides (for the army) and Themistocles (the leader of the bigger-navy men) fought each other bitterly and nothing was done until Aristides was exiled. Then

Themistocles had his chance and he built all the ships he could and turned the Piræus into a strong naval base.

In the year 481 B.C. a tremendous Persian army appeared in Thessaly, in the north of Greece. In this hour of danger, Sparta, the great military city of Greece, was elected commander-in-chief. But the Spartans cared little what happened to northern Greece provided their own country was safe. They neglected to fortify the passes that led into Greece.



THERMOPYLAE

A small detachment of Spar-

tans under Leonidas had been told to guard the narrow road between the high mountains and the sea which connected Thessaly with the southern provinces. Leonidas obeyed his orders. He fought and held the pass with unequalled bravery. But a traitor by the name of Ephialtes who knew the little byways of Melis guided a regiment of Persians through the hills and made it possible for them to attack Leonidas in the rear. Near the Warm Wells—the Thermopylae—a terrible battle was fought. When night came Leonidas and his faithful soldiers lay dead under the corpses of their enemies.

But the pass had been lost, and the greater part of Greece fell into the hands of the Persians. They marched upon Athens, threw the garrison from the rocks of the Acropolis, and burned the city. The people fled to the Island of Salamis. All seemed lost. But on the 20th of September of the year 480 Themistocles forced the Persian fleet to give battle within the narrow straits which separated Salamis from the mainland.



THE PERSIANS BURN ATHENS

Within a few hours he destroyed three quarters of the Persian ships.

In this way the victory of Thermopylae came to naught. Xerxes was forced to retire. The next year, so he decreed, would bring a final decision. He took his troops to Thessaly and there waited for spring.

But this time the Spartans understood the seriousness of the hour. They left the safe shelter of the wall which they had built across the Isthmus of Corinth and under the leadership of Pausanias they marched against Mardonius, the Persian general. The united Greeks (some one hundred thousand men from a dozen different cities) attacked the three hundred thousand men of the enemy near Plataea. Once more the heavy Greek infantry broke through the Persian barrage of arrows. The Persians were defeated, as they had been at Marathon, and this time they left for good. By a strange coincidence, the same day the Greek armies won their victory near Plataea, the Athenian ships destroyed the enemy's fleet near Cape Mycale in Asia Minor.

Thus did the first encounter between Asia and Europe end. Athens had covered herself with glory and Sparta had fought bravely and well. If these two cities had been able to come to an agreement, if they had been willing to forget their little jealousies, they might have become the leaders of a strong and united Hellas.

But alas, they allowed the hour of victory and enthusiasm to slip by, and the opportunity never returned.

ATHENS *vs.* SPARTA

ATHENS and Sparta were both Greek cities and their people spoke a common language. In every other respect they were different. Athens rose high from the plain. It was a city exposed to the fresh breezes from the sea, willing to look at the world with the eyes of a happy child. Sparta, on the other hand, was built at the bottom of a deep valley, and used the surrounding mountains as a barrier against foreign thought. Athens was a city of busy trade. Sparta was an armed camp where people were soldiers for the sake of being soldiers. The people of Athens loved to sit in the sun and discuss poetry or listen to the wise words of a philosopher. The Spartans, on the other hand, never wrote anything very important either in poetry or in prose, but they knew how to fight, they liked to fight, and they sacrificed all human emotions to their ideal of military preparedness.

No wonder that the sombre Spartans viewed the success of Athens with malicious hate. The energy which the defence of the common home had developed in Athens was now used for purposes of a more peaceful nature. The Acropolis was rebuilt and was made into a marble shrine to the goddess Athena. Pericles, the leader of the Athenian democracy, sent far and wide to find famous sculptors and painters and scientists to make the city more beautiful and the young Athenians more worthy of their home. At the same time he kept a watchful eye on Sparta and built high walls which connected Athens with the sea and made her the strongest fortress of that day.

An insignificant quarrel between two little Greek cities led to the final conflict. For thirty years the war between Athens and Sparta continued. It ended in a terrible disaster for Athens.

During the third year of the war the plague had entered the city. More than half the people, including Pericles, the great leader, had been killed. The plague was followed by a period of bad and untrustworthy leadership. A brilliant young fellow by the name of Alcibiades had gained the favor of the popular assembly. He suggested a raid upon the Spartan colony of Syracuse in Sicily. An expedition was equipped and everything was ready. But Alcibiades got mixed up in a street brawl and was forced to flee. The general who succeeded him was a bungler. First he lost his ships and then he lost his army, and the few surviving Athenians were thrown into the stone-quarries of Syracuse, where they died from hunger and thirst.

The expedition had killed all the young men of Athens. The city was doomed. After a long siege the town surrendered in April of the year 404 B.C. The high walls were demolished. The navy was taken away by the Spartans. Athens ceased to exist as the center of the great colonial empire which it had conquered during the days of its prosperity. But that wonderful desire to learn and to know and to investigate which had distinguished her free citizens during the days of greatness and prosperity did not perish with the walls and the ships. It continued to live. It became even more brilliant.

Athens no longer shaped the destinies of the land of Greece. But now, as the home of the first great university, the city began to influence the minds of intelligent people far beyond the narrow frontiers of Hellas.

ALEXANDER THE GREAT

WHEN the Achæans had left their homes along the banks of the Danube to look for pastures new, they had spent some time among the mountains of Macedonia. Ever since, the Greeks had maintained certain more or less formal relations with the people of this northern country. The Macedonians from their side had kept themselves well informed about conditions in Greece.

Now it happened, just when Sparta and Athens had finished their disastrous war for the leadership of Hellas, that Macedonia was ruled by an extraordinarily clever man by the name of Philip. He admired the Greek spirit in letters and art, but he despised the Greek lack of self-control in political affairs. It irritated him to see a perfectly good people waste its men and money upon fruitless quarrels. So he settled the difficulty by making himself the master of all Greece. Then he asked his new subjects to join him on a visit which he meant to pay to Persia in return for the visit which Xerxes had paid the Greeks one hundred and fifty years before.

Unfortunately Philip was murdered before he could start upon his well-prepared expedition. The task of avenging the destruction of Athens was left to Philip's son Alexander, the beloved pupil of Aristotle, wisest of all Greek teachers.

Alexander bade farewell to Europe in the spring of the year 334 B.C. Seven years later he reached India. In the meantime he had destroyed Phœnicia, the old rival of the Greek merchants. He had conquered Egypt and had been worshiped



GREECE

by the people of the Nile Valley as the son and heir of the Pharaohs. He had defeated the last Persian king; he had overthrown the Persian Empire; he had given orders to rebuild Babylon; he had led his troops into the heart of the Himalaya Mountains and had made the entire world a Macedonian province and dependency. Then he stopped and announced even more ambitious plans.

The newly formed empire must be brought under the influence of the Greek mind. The people must be taught the Greek language—they must live in cities built after a Greek model. The Alexandrian soldier now turned schoolmaster. The military camps of yesterday became the peaceful centers of the newly imported Greek civilization. Higher and higher did the flood of Greek manners and Greek customs rise. Suddenly Alexander was stricken with a fever and died in the old palace of King Hammurabi of Babylon in the year 323.

Then the waters receded. But they left behind the fertile clay of a higher civilization. Alexander, with all his childish ambitions and his silly vanities, had performed a most valuable service. His empire did not long survive him. A number of ambitious generals divided the territory among themselves. But they too remained faithful to the dream of a great world brotherhood of Greek and Asiatic ideas and knowledge.

They maintained their independence until the Romans added western Asia and Egypt to their other domains. The strange inheritance of this Hellenistic civilization (part Greek, part Persian, part Egyptian and Babylonian) fell to the Roman conquerors. During the following centuries, it got such a firm hold upon the Roman world that we feel its influence in our own lives this very day.

A SUMMARY

THUS far, from the top of our high tower we have been looking eastward. But from this time on, the history of Egypt and Mesopotamia is going to grow less interesting and I must take you to study the western landscape.

Before we do this, let us stop a moment and make clear to ourselves what we have seen.

First of all I showed you prehistoric man—a creature very simple in his habits and very unattractive in his manners. I told you how he was the most defenseless of the many animals that roamed through the early wilderness of the five continents, but, being possessed of a larger and better brain, he managed to hold his own.

Then came the glaciers and the many centuries of cold weather, and life on this planet became so difficult that man was obliged to think three times as hard as ever before if he wished to survive. Since, however, that “wish to survive” was (and is) the mainspring which keeps every living being going full tilt to the last gasp of its breath, the brain of glacial man was set to work in all earnestness. Not only did these hardy people manage to exist through the long cold spells which killed many ferocious animals, but when the earth became warm and comfortable once more, prehistoric man had learned a number of things which gave him such great advantages over his less intelligent neighbors that the danger of extinction (a very serious one during the first half-million years of man’s residence upon this planet) became a very remote one.

I told you how these earliest ancestors of ours were slowly plodding along when suddenly (and for reasons that are not well understood) the people who lived in the valley of the Nile rushed ahead and created the first center of civilization.

Then I showed you Mesopotamia, "the land between the rivers," which was the second great school of the human race. And I made you a map of the little island bridges of the Ægean Sea, which carried the knowledge and the science of the old East to the young West, where lived the Greeks.

Next I told you of an Indo-European tribe called the Hellenes, who thousands of years before had left the heart of Asia and who had in the eleventh century before our era pushed their way into the rocky peninsula of Greece and who, since then, have been known to us as the Greeks. And I told you the story of the little Greek cities that were really states, where the civilization of old Egypt and Asia was transfigured into something quite new, something that was much nobler and finer than anything that had gone before.

By this time civilization has described a semicircle. It begins in Egypt and Mesopotamia and moves westward by way of the Ægean islands until it reaches the European continent. The first four thousand years, Egyptians and Babylonians and Phœnicians and other Semitic tribes (please remember that the Jews were but one of a large number of Semitic peoples) have carried the torch that was to illuminate the world. They now hand it over to the Indo-European Greeks, who become the teachers of another Indo-European tribe called the Romans. But meanwhile the Semites have pushed westward along the northern coast of Africa and have made themselves the rulers of the western half of the Mediterranean just when the eastern half has become a Greek (or Indo-European) possession.

This, as you shall see in a moment, leads to a terrible conflict between the two rival races, and out of their struggle arises the victorious Roman Empire, which is to take this Egyptian-Mesopotamian-Greek civilization to the furthestmost corners of the European continent, where it serves as the foundation upon which our modern society is based.

I know all this sounds very complicated, but if you get hold of these few principles, the rest of our history will become a great deal simpler. The maps will make clear what the words fail to tell. And after this short intermission, we go back to our story and give you an account of the famous war between Carthage and Rome.

ROME AND CARTHAGE

THE little Phœnician trading post of Carthage stood on a low hill which overlooked the African Sea, a stretch of water ninety miles wide that separates Africa from Europe. It was an ideal spot for a commercial center. Almost too ideal. It grew too fast and became too rich. When, in the sixth century before our era, Nebuchadnezzar of Babylon destroyed Tyre, Carthage broke off all further relations with the mother country and became an independent state—the great western advance-post of the Semitic races.

Unfortunately the city had inherited many of the traits which for a thousand years had been characteristic of the Phœnicians. It was a vast business house, protected by a strong navy, indifferent to most of the finer aspects of life. The city and the surrounding country and the distant colonies were all ruled by a small but exceedingly powerful group of rich men. The Greek word for rich is “ploutos,” and the Greeks called such a government by rich men a “plutocracy.” Carthage was a plutocracy. The real power of the state lay in the hands of a dozen big ship-owners and mine-owners and merchants who met in the back room of an office and regarded their common fatherland as a business enterprise which ought to yield them a decent profit. They were, however, wide awake and full of energy and worked very hard.

As the years went by the influence of Carthage upon her neighbors increased until the greater part of the African coast, Spain, and certain regions of France were Carthaginian

possessions and paid tribute, taxes, and dividends to the mighty city on the African Sea.

Of course, such a "plutocracy" was forever at the mercy of the crowd. As long as there was plenty of work and wages were high, the majority of the citizens were quite contented,

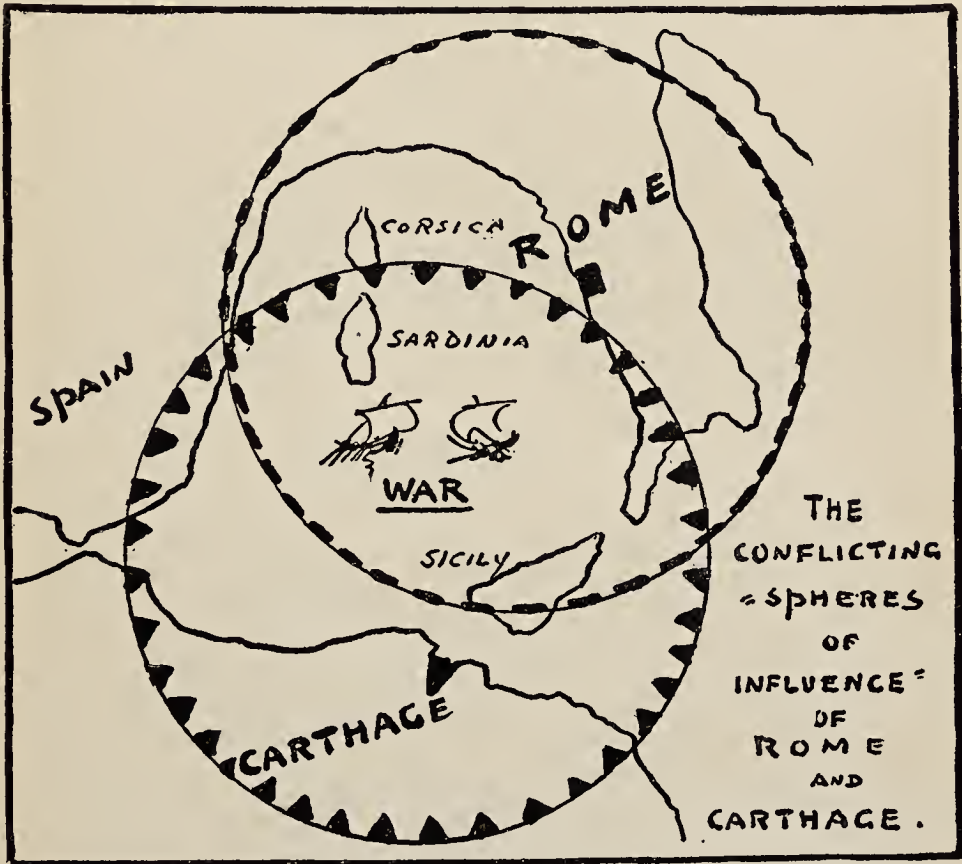


CARTHAGE

allowed their "betters" to rule them, and asked no embarrassing questions. But when no ships left the harbor, when no ore was brought to the smelting ovens, when dockworkers and stevedores were thrown out of employment, then there were grumblings, and there was a demand that the popular assembly be called together as in the olden days when Carthage had been a self-governing republic.

To prevent such an occurrence the plutocracy was obliged to keep the business of the town going at full speed. It had managed to do this very successfully for almost five hun-

dred years when it was greatly disturbed by certain rumors which reached them from the western coast of Italy. It was said that a little village on the banks of the Tiber had suddenly risen to great power and was making itself the acknowledged leader of all the Latin tribes, who inhabited central Italy.



SPHERES OF INFLUENCE

It was also said that this village, which, by the way, was called Rome, intended to build ships and go after the commerce of Sicily and the southern coast of France.

Carthage could not possibly tolerate such competition. The young rival must be destroyed, lest the Carthaginian rulers lose their prestige as the absolute rulers of the western Mediterranean.

The rumors were duly investigated and in a general way these were the facts that came to light.

The west coast of Italy had long been neglected by civilization. Whereas in Greece all the good harbors faced eastward and enjoyed a full view of the busy islands of the Ægean, the west coast of Italy contemplated nothing more exciting than the desolate waves of the Mediterranean. The country was poor. It was therefore rarely visited by foreign merchants, and the natives were allowed to live in undisturbed possession of their hills and their marshy plains.

The first serious invasion of this land came from the north. At an unknown date certain Indo-European tribes had managed to find their way through the passes of the Alps and had pushed southward until they had filled the heel and the toe of the famous Italian boot with their villages and their flocks. Of these early conquerors we know nothing. No Homer sang their glory. Their own accounts of the foundation of Rome (written eight hundred years later when the little city had become the center of an empire) are fairy stories and do not belong in a history. Romulus and Remus jumping across each other's walls (I always forget who jumped across whose wall) make entertaining reading, but the foundation of the city of Rome was a much more prosaic affair. Rome began as a thousand American cities have done, by being a convenient place for barter and horse-trading. It lay in the heart of the plains of central Italy. The Tiber provided direct access to the sea. The land road from north to south found here a convenient ford which could be used all the year around. And seven little hills along the bank of the river offered the inhabitants a safe shelter against their enemies who lived in the mountains and those who lived beyond the horizon of the near-by sea.

The mountaineers were called the Sabines. They were a rough crowd with an unholy desire for easy plunder. But they were very backward. They used stone axes and wooden shields and were no match for the Romans with their steel swords. The sea people on the other hand were dangerous foes. They were called the Etruscans and they were (and still are) one of the great mysteries of history. Nobody knew (or knows) whence they came; who they were; what had driven

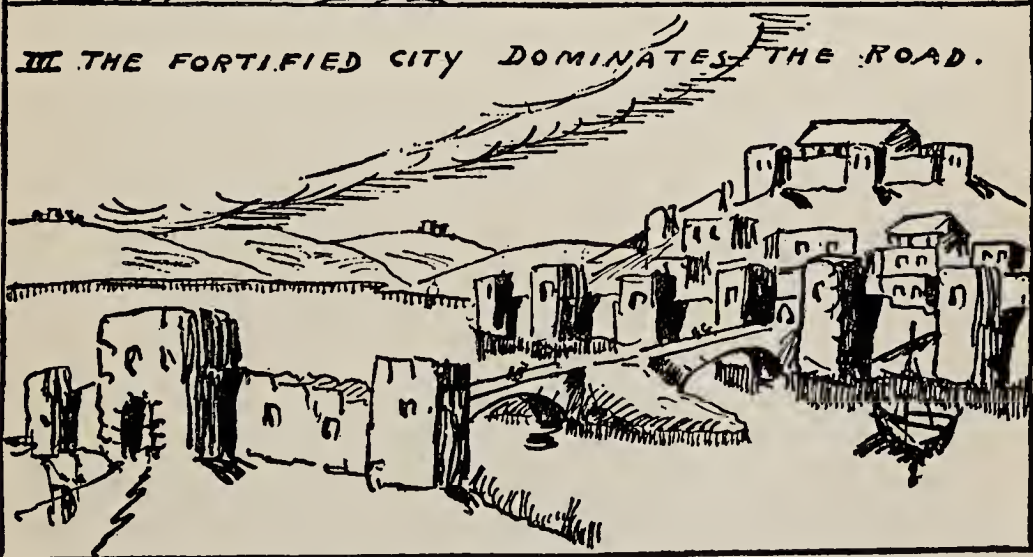
HOW THE CITY OF ROME HAPPENED.
I THE FORD ACROSS THE RIVER



II THE TOLL-HOUSE AND THE MARKET PLACE



III THE FORTIFIED CITY DOMINATES THE ROAD.



HOW THE CITY OF ROME HAPPENED

them away from their original homes. We have found the remains of their cities and their cemeteries and their waterworks all along the Italian coast. We are familiar with their inscriptions. But as only one or two scholars have ever believed that they could decipher the Etruscan alphabet, and their translations have not been accepted by other scholars, these written messages have so far merely piqued our curiosity.

Most scholars believe that the Etruscans came originally from Asia Minor and that a great war or a pestilence in that country had forced them to go away and seek a new home elsewhere. Whatever the reason for their coming, the Etruscans played a great rôle in history. They carried the pollen of the ancient civilization from the east to the west and taught the Romans who, as we know, came from the north, the first principles of architecture and street-building and fighting and art and cookery and medicine and astronomy.

But just as the Greeks had not loved their Ægean teachers, in this same way did the Romans hate their Etruscan masters. They got rid of them as soon as they could, and the opportunity offered itself when Greek merchants discovered the commercial possibilities of Italy and when the first Greek vessels reached Rome. The Greeks came to trade, but they stayed to instruct. They found the tribes who inhabited the Roman countryside (and who were called the Latins) quite willing to learn such things as might be of practical use. At once they understood the great benefit that could be derived from a written alphabet and they copied that of the Greeks. They also understood the commercial advantages of a well-regulated system of coins and measures and weights. Eventually the Romans swallowed Greek civilization hook, line, and sinker.

They even welcomed the gods of the Greeks to their country. Zeus was taken to Rome, where he became known as Jupiter, and the other divinities followed him. The Roman gods, however, never were quite like their cheerful cousins who had accompanied the Greeks on their road through life and through history. The Roman gods were state functionaries.

Each one managed his own department with great prudence and a deep sense of justice, but in turn he was exact in demanding the obedience of his worshipers. This obedience the Romans rendered with scrupulous care. But they never established the cordial personal relations and that charming friendship which had existed between the old Hellenes and the mighty residents of the high Olympian peak.

The Romans did not imitate the Greek form of government, but, as they were of the same Indo-European stock as the people of Hellas, the early history of Rome resembles that of Athens and the other Greek cities. They did not find it difficult to get rid of their kings, the descendants of the ancient tribal chieftains. But once the kings had been driven from the city, the Romans were forced to bridle the power of the nobles, and it took many centuries before they managed to establish a system which gave every free citizen of Rome a chance to take a personal interest in the affairs of his town.

Thereafter the Romans enjoyed one great advantage over the Greeks. They managed the affairs of their country without making too many speeches. They were less imaginative than the Greeks and preferred an ounce of action to a pound of words. They understood the tendency of the multitude (the "plebs," as the assemblage of free citizens was called) only too well to waste valuable time upon mere talk. They therefore placed the actual business of running the city into the hands of two "consuls," who were assisted by a council of elders, called the senate (because the word "senex" means an old man). As a matter of custom and practical advantage the senators were elected from the nobility. But their power had been strictly defined. ✕

Rome at one time had passed through the same sort of struggle between the poor and the rich which had forced Athens to adopt the laws of Draco and Solon. In Rome this conflict had occurred in the fifth century B.C. As a result the freemen had obtained a written code of laws which protected them against the despotism of the aristocratic judges by the institution of the "tribune." These tribunes were city magis-

trates, elected by the freemen. They had the right to protect any citizen against those actions of the government officials which were thought to be unjust. A consul had the right to condemn a man to death, but if the case had not been absolutely proved the tribune could interfere and save the poor fellow's life.

But when I use the word Rome, I seem to refer to a little city of a few thousand inhabitants. And the real strength of Rome lay in the country districts outside her walls. And it was in the government of these outlying provinces that Rome at an early age showed her wonderful gift as a colonizing power.

In very early times Rome had been the only strongly fortified city in central Italy, but it had always offered a hospitable refuge to other Latin tribes who happened to be in danger of attack. The Latin neighbors had recognized the advantages of a close union with such a powerful friend and had tried to find a basis for some sort of defensive and offensive alliance. Other nations, Egyptians, Babylonians, Phœnicians, even Greeks, would have insisted upon a treaty of submission on the part of the "barbarians." The Romans did nothing of the sort. They gave the "outsiders" a chance to become partners in a common "*res publica*," or commonwealth.

"You want to join us," they said. "Very well, go ahead and join. We shall treat you as if you were full-fledged citizens of Rome. In return for this privilege we expect you to fight for our city, the mother of us all, whenever it shall be necessary."

The "outsiders" appreciated this generosity and showed their gratitude by their unswerving loyalty.

Whenever a Greek city had been attacked, the foreign residents had moved out as quickly as they could. Why defend something which meant nothing to them but a temporary boarding house in which they were tolerated as long as they paid their bills? But when the enemy was before the gates of Rome, all the Latins rushed to her defense. It was their mother who was in danger. It was their true "home," even if

they lived a hundred miles away and had never seen the walls of the sacred hills.

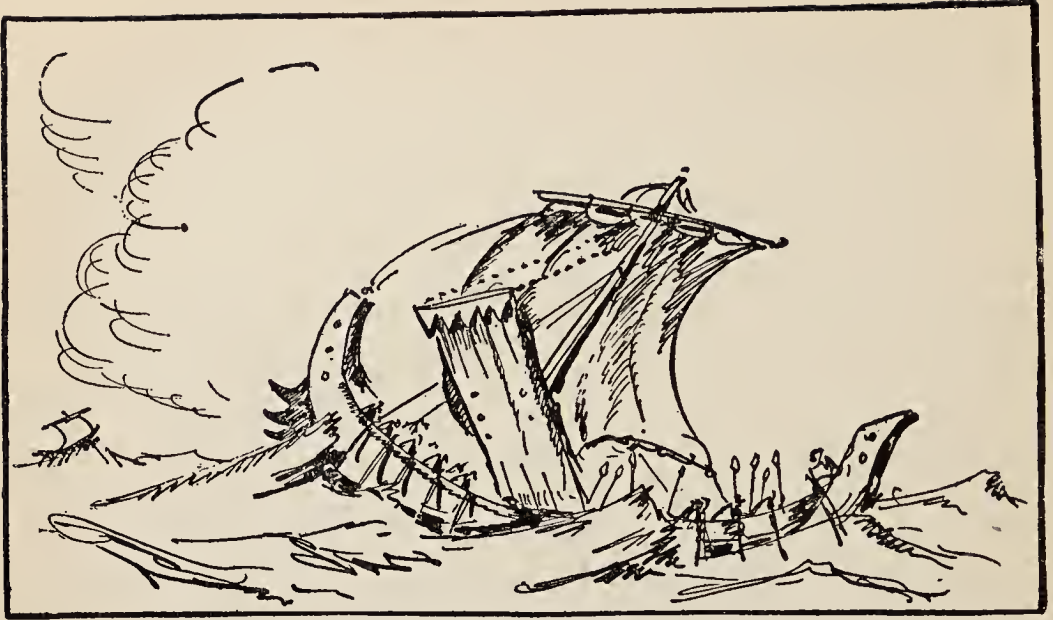
No defeat and no disaster could change this sentiment. In the beginning of the fourth century B.C. the wild Gauls forced their way into Italy. They had defeated the Roman army near the River Allia and had marched upon the city. They had taken Rome and then they expected that the people would come and sue for peace. They waited, but nothing happened. After a short time the Gauls found themselves surrounded by a hostile population which made it impossible for them to obtain supplies. After seven months, hunger forced them to withdraw. The policy of Rome to treat the "foreigner" on equal terms had proved a great success and Rome stood stronger than ever before.

This short account of the early history of Rome shows you the enormous difference between the Roman ideal of a healthy state and that of the ancient world which was embodied in the town of Carthage. The Romans counted upon the cheerful and hearty coöperation between a number of "equal citizens." The Carthaginians, following the example of Egypt and western Asia, insisted upon the unreasoning (and therefore unwilling) obedience of "subjects," and when these failed they hired professional soldiers to do their fighting for them.

You will now understand why Carthage was bound to fear such a clever and powerful enemy and why the plutocracy of Carthage was only too willing to pick a quarrel that they might destroy the dangerous rival before it was too late.

But the Carthaginians, being good business men, knew that it never pays to rush matters. They proposed to the Romans that their respective cities draw two circles on the map and that each town claim one of these circles as her own "sphere of influence" and promise to keep out of the other fellow's circle. The agreement was promptly made; it was broken just as promptly when both sides thought it wise to send their armies to Sicily, where a rich soil and a bad government invited foreign interference.

The war which followed (the so-called first Punic War)



A FAST ROMAN WARSHIP

lasted twenty-four years. It was fought out on the high seas and in the beginning it seemed that the experienced Carthaginian navy would defeat the newly created Roman fleet. Following their ancient tactics, the Carthaginians would either ram the enemy vessels or by a bold attack from the side would break their oars and would then kill the sailors of the helpless vessel with arrows and with fire balls. But Roman engineers invented a new craft which carried a boarding bridge across which the Roman infantrymen stormed the hostile ship. Then there was a sudden end to Carthaginian victories. At the battle of Mylae their fleet was badly defeated. Carthage was obliged to sue for peace, and Sicily became part of the Roman domains.

Twenty-three years later new trouble arose. Rome (in quest of copper) had taken the island of Sardinia. Carthage (in quest of silver) thereupon occupied all of southern Spain. This made Carthage a direct neighbor of the Romans. The latter did not like this at all, and they ordered their troops to cross the Pyrenees and watch the Carthaginian army of occupation.

Everything was ready for the second outbreak between the two rivals. Once more a Greek colony was the pretext for a war. The Carthaginians were besieging Saguntum on the east coast of Spain. The Saguntians appealed to Rome, and Rome, as usual, was willing to help. The senate promised the help of the Latin armies, but the preparation for this expedition took some time, and meanwhile Saguntum had been taken and had been destroyed. This had been done in direct opposition to the will of Rome. The senate decided upon war. One Roman army was to cross the African Sea and make a landing on Carthaginian soil. A second division was to keep the Carthaginian armies occupied in Spain to prevent them from rushing to the aid of the home town. It was an excellent plan and everybody expected a great victory.

It was the fall of the year 218 before the birth of Christ, and the Roman army which was to attack the Carthaginians in Spain had left Italy. People were eagerly waiting for news of an easy and complete victory when a terrible rumor began to spread through the plain of the Po. Wild mountaineers, their lips trembling with fear, told of hundreds of thousands of brown men accompanied by strange beasts, "each one as big as a house," who had suddenly emerged from the clouds of snow that surrounded the old Graian pass through which Hercules was said to have driven the oxen of Geryon on his way from Spain to Greece. Soon an endless stream of bedraggled refugees appeared before the gates of Rome with more complete details. Hannibal, with fifty thousand soldiers, nine thousand horsemen, and thirty-seven fighting elephants, had crossed the Pyrenees. He had defeated the Roman army of Scipio on the banks of the Rhone and had guided his army safely across the mountain passes of the Alps, although it was October and the roads were thickly covered with snow and ice. Then he had joined forces with the Gauls and together they had defeated a second Roman army just before they crossed the Trebia and laid siege to Placentia, the northern terminus of the road which connected Rome with the province of the Alpine districts.



HANNIBAL CROSSES THE ALPS

The senate, surprised but calm and energetic as usual, hushed up the news of these many defeats and sent two fresh armies to stop the invader. Hannibal managed to surprise these troops on a narrow road along the shores of the Trasimene Lake, and there he killed all the Roman officers and most of their men. This time there was a panic among the people of Rome, but the senate kept its nerve. A third army was organized and the command was given to Quintus Fabius Maximus with full power to act "as was necessary to save the state."

Fabius knew that he must be very careful lest all be lost. His raw and untrained men, the last available soldiers, were no match for Hannibal's veterans. He refused to accept battle but forever followed Hannibal, destroyed everything eatable, destroyed the roads, attacked small detachments, and generally weakened the morale of the Carthaginian troops by a most distressing and annoying form of guerilla warfare.

Such methods, however, did not satisfy the fearsome crowds who had found safety behind the walls of Rome. They wanted "action." Something must be done and must be done quickly. A popular hero by the name of Varro, the sort of man who went about the city telling everybody how much better he could do things than slow old Fabius, the "Delayer," was made commander-in-chief by popular acclamation. At the battle of Cannae (216) he suffered the most terrible defeat of Roman history. More than seventy thousand men were killed. Hannibal was master of all Italy.

He marched from one end of the peninsula to the other, proclaiming himself the "deliverer from the yoke of Rome" and asking the different provinces to join him in warfare upon the mother city. Then once more the wisdom of Rome bore noble fruit. With the exceptions of Capua and Syracuse, all Roman cities remained loyal. Hannibal, the deliverer, found himself opposed by the people whose friend he pretended to be. He was far away from home and did not like the situation. He sent messengers to Carthage to ask for fresh supplies and new men. Alas, Carthage could not send him either.

The Romans, with their boarding-bridges, were the mas-

ters of the sea. Hannibal must help himself as best he could. He continued to defeat the Roman armies that were sent out against him, but his own numbers were decreasing rapidly and the Italian peasants held aloof from this self-appointed "deliverer."

After many years of uninterrupted victories, Hannibal found himself besieged in the country which he had just conquered. For a moment the luck seemed to turn. Hasdrubal, his brother, had defeated the Roman armies in Spain. He had crossed the Alps to come to Hannibal's assistance. He sent messengers to the south to tell of his arrival and ask the other army to meet him in the plain of the Tiber. Unfortunately the messengers fell into the hands of the Romans and Hannibal waited in vain for further news. Then his brother's head, neatly packed in a basket, came rolling into his camp and told him of the fate of the last of the Carthaginian troops.

With Hasdrubal out of the way, young Publius Scipio easily reconquered Spain, and four years later the Romans were ready for a final attack upon Carthage. Hannibal was

called back. He crossed the African Sea and tried to organize the defences of his home city. In the year 202, at the battle of Zama, the Carthaginians were defeated. Hannibal fled to Tyre. From there he went to Asia Minor to stir up the Syrians and the Macedonians against Rome. He accomplished very little, but his activities among these Asiatic powers gave the Romans an excuse to carry their warfare



THE DEATH OF HANNIBAL

into the territory of the East and annex the greater part of the Ægean world.

Driven from one city to another, a fugitive without a home, Hannibal at last knew that the end of his ambitious dream

had come. His beloved city of Carthage had been ruined by the war. She had been forced to sign a terrible peace. Her navy had been sunk. She had been forbidden to make war without Roman permission. She had been condemned to pay the Romans millions of dollars for endless years to come. Life offered no hope of a better future. In the year 190 B.C. Hannibal took poison and killed himself.

Forty years later the Romans forced their last war upon Carthage. Three long years the inhabitants of the old Phœnician colony held out against the power of the new republic. Hunger forced them to surrender. The few men and women who had survived the siege were sold as slaves. The city was set on fire. For two whole weeks the storehouses and the palaces and the great arsenal burned. Then a terrible curse was pronounced upon the blackened ruins and the Roman legions returned to Italy to enjoy their victory.

For the next thousand years, the Mediterranean remained a European sea. But as soon as the Roman Empire had been destroyed, Asia made another attempt to dominate this great inland sea, as you will learn when I tell you about Mohammed.

THE RISE OF ROME

THE Roman Empire was an accident. No one planned it. It "happened." No famous general or statesman or cut-throat ever got up and said, "Friends, Romans, Citizens, we must found an empire. Follow me and together we shall con-



THE RISE OF ROME

quer all the sea and all the land from the Gates of Hercules to Mount Taurus."

Rome produced famous generals and equally distinguished statesmen and cut-throats, and Roman armies fought all over the world. But the Roman empire-making was done without a preconceived plan. The average Roman was a very matter-

of-fact citizen. He disliked theories about government. When someone began to recite "eastward the course of Roman Empire, etc., etc.," he hastily left the forum. He just continued to take more and more land because circumstances forced him to do so. He was not driven by ambition or by greed. Both by nature and inclination he was a farmer and wanted to stay at home. But when he was attacked he was obliged to defend himself, and when the enemy happened to cross the sea to ask for aid in a distant country, then the patient Roman marched many dreary miles to defeat this dangerous foe. When this had been accomplished, he stayed behind to administer his newly conquered provinces lest they fall into the hands of wandering barbarians and become themselves a menace to Roman safety. It sounds rather complicated and yet to the contemporaries it was very simple, as you shall see in a moment.

In the year 203 B.C. Scipio had crossed the African Sea and had carried the war into Africa. Carthage had called Hannibal back. Badly supported by his mercenaries, Hannibal had been defeated near Zama. The Romans had asked for his surrender, and Hannibal had fled to get aid from the kings of Macedonia and Syria, as I told you in my last chapter.

The rulers of these two countries (remnants of the empire of Alexander the Great) just then were contemplating an expedition against Egypt. They hoped to divide the rich Nile Valley between themselves. The king of Egypt had heard of this and had asked Rome to come to his support. The stage was set for a number of highly interesting plots and counter-plots. But the Romans, with their lack of imagination, rang the curtain down before the play had been fairly started. Their legions completely defeated the heavy Greek phalanx, which was still used by the Macedonians as their battle formation. That happened in the year 197 B.C. at the battle in the plains of Cynoscephalæ, or "Dogs' Heads," in central Thessaly.

The Romans then marched southward to Attica and informed the Greeks that they had come to "deliver the Hellenes

from the Macedonian yoke." The Greeks, having learned nothing in their years of semi-slavery, used their new freedom in a most unfortunate way. All the little city-states once more began to quarrel with each other as they had done in the good old days. The Romans, who had little understanding and less love for these silly bickerings of a race which they rather despised, showed great forbearance. But tiring of these endless dissensions they lost patience, invaded Greece, burned down Corinth (to "encourage the other Greeks"), and sent a Roman governor to Athens to rule this turbulent province. In this way Macedonia and Greece became buffer states which protected Rome's eastern frontier.

Meanwhile right across the Hellespont lay the kingdom of Syria, and Antiochus III, who ruled that vast land, had shown great eagerness when his distinguished guest, General Hannibal, explained to him how easy it would be to invade Italy and sack the city of Rome.

Lucius Scipio, a brother of Scipio the African fighter who had defeated Hannibal and his Carthaginians at Zama, was sent to Asia Minor. He destroyed the armies of the Syrian king near Magnesia in the year 190 B.C. Shortly afterwards Antiochus was lynched by his own people. Asia Minor became a Roman protectorate, and the small city-republic of Rome was mistress of most of the lands which bordered upon the Mediterranean.

THE ROMAN EMPIRE

WHEN the Roman armies returned from these many victorious campaigns, they were received with great jubilation. Alas and alack! this sudden glory did not make the country any happier. On the contrary, the endless campaigns had ruined the farmers who had been obliged to do the hard work of empire-making. They had placed too much power in the hands of the successful generals (and their private friends), who had used the wars as an excuse for wholesale robbery.

The old Roman Republic had been proud of the simplicity which had characterized the lives of her famous men. The new republic felt ashamed of the shabby coats and the high principles which had been fashionable in the days of its grandfathers. It became a land of rich people ruled by rich people for the benefit of rich people. As such it was doomed to disastrous failure, as I shall now tell you.

Within less than a century and a half, Rome had become the mistress of practically all the land around the Mediterranean. In those early days of history a prisoner of war lost his freedom and became a slave. The Roman regarded war as a very serious business and showed no mercy to a conquered foe. After the fall of Carthage, the Carthaginian women and children were sold into bondage together with their own slaves. And a like fate awaited the obstinate inhabitants of Greece and Macedonia and Spain and Syria when they dared to revolt against the Roman power.

Two thousand years ago a slave was merely a piece of

machinery. Nowadays a rich man invests his money in factories. The rich people of Rome (senators, generals, and war-profiters) invested theirs in land and in slaves. The land they bought or took in the newly-acquired provinces. The slaves they bought in open market wherever they happened to be cheapest. During most of the third and second centuries before Christ there was a plentiful supply, and as a result the landowners worked their slaves until they dropped dead in their tracks, when they bought new ones at the nearest bargain-counters of Corinthian or Carthaginian captives.

And now behold the fate of the free-born farmer!

He had done his duty toward Rome and had fought her battles without complaint. When he came home after ten, fifteen, or twenty years, his lands were covered with weeds and his family had been ruined. But he was a strong man and willing to begin life anew. He sowed and planted and waited for the harvest. He carried his grain to the market together with his cattle and his poultry, to find that the large landowners who worked their estates with slaves could underbid him all along the line. For a couple of years he tried to hold his own.

Then he gave up in despair. He left the country and went to the nearest city. In the city he was as hungry as he had been before on the land. But he shared his misery with thousands of other disinherited beings. They crouched together in filthy hovels in the suburbs of the large cities. They were apt to get sick and die from terrible epidemics. They were all profoundly discontented. They had fought for their country and this was their reward. They were always willing to listen to those plausible spell-binders who gather around a public grievance like so many hungry vultures, and soon they became a grave menace to the safety of the state.

But the class of the newly-rich shrugged its shoulders. "We have our army and our policemen," they argued, "they will keep the mob in order." And they hid themselves behind the high walls of their pleasant villas and cultivated their gardens and read the poems of a certain Homer which a Greek slave had just translated into very pleasing Latin verses.

In a few families, however, the old tradition of unselfish service to the commonwealth continued. Cornelia, the daughter of Scipio Africanus, had been married to a Roman by the name of Gracchus. She had two sons, Tiberius and Gaius. When the boys grew up they entered politics and tried to bring about certain much-needed reforms. A census had shown that most of the land of the Italian peninsula was owned by two thousand noble families. Tiberius Gracchus, having been elected a tribune, tried to help the freemen. He revived two ancient laws that restricted the number of acres which a single owner might possess. In this way he hoped to revive the valuable old class of small and independent freeholders. The newly-rich called him a robber and an enemy of the state. There were street riots. A party of thugs was hired to kill the popular Tribune. Tiberius Gracchus was attacked when he entered the assembly and was beaten to death.

Ten years later his brother Gaius tried the experiment of reforming a nation against the expressed wishes of a strong privileged class. He passed a "poor law" which was meant to help the destitute farmers. Eventually it made the greater part of the Roman citizens into professional beggars. He established colonies of destitute people in distant parts of the Empire, but these settlements failed to attract the right sort of people. Before Gaius Gracchus could do more harm he too was murdered and his followers were either killed or exiled.

The first two reformers had been gentlemen. The two who came after were of a very different stamp. They were professional soldiers. One was called Marius. The name of the other was Sulla. Both enjoyed a large personal following.

Sulla was the leader of the landowners. Marius, the victor in a great battle at the foot of the Alps when the Teutons and the Cimbri had been annihilated, was the popular hero of the disinherited freemen.

Now it happened in the year 88 B.C. that the senate of Rome was greatly disturbed by rumors that came from Asia. Mithridates, king of a country along the shores of the Black Sea, and a Greek on his mother's side, had seen the possibility

of establishing a second Alexandrian empire. He began his campaign for world domination with the murder of all Roman citizens who happened to be in Asia Minor, men, women, and children. Such an act, of course, meant war. The senate equipped an army to march against the king of Pontus and punish him for his crime. But who was to be commander-in-chief? "Sulla," said the senate, "because he is consul." "Marius," said the mob, "because he has been consul five times and because he is the champion of our rights."

Possession is nine points of the law. Sulla happened to be in actual command of the army. He went east to defeat Mithridates and Marius fled to Africa. There he waited until he heard that Sulla had crossed into Asia. He then returned to Italy, gathered a motley crew of malcontents, marched on Rome, and entered the city with his professional highwaymen. Marius spent five days and five nights slaughtering his enemies in the senatorial party, got himself elected consul, and promptly died from the excitement of the last fortnight.

There followed four years of disorder. Then Sulla, having defeated Mithridates, announced that he was ready to return to Rome and settle a few old scores of his own. He was as good as his word. For weeks his soldiers were busy executing those of their fellow citizens who were suspected of democratic sympathies. One day they got hold of a young fellow who had been often seen in the company of Marius. They were going to hang him when someone interfered. "The boy is too young," he said, and they let him go. His name was Julius Cæsar. You shall meet him again on the next page.

As for Sulla, he became "dictator," which meant sole and supreme ruler of all the Roman possessions. He ruled Rome for four years, and he died quietly in his bed, having spent the last year of his life tenderly raising his cabbages, as was the custom of so many Romans who had spent a lifetime killing their fellow men.

But conditions did not grow better. On the contrary, they grew worse. Another general, Gnæus Pompeius, or Pompey, a close friend of Sulla, went east to renew the war against the

ever troublesome Mithridates. He drove that energetic potentate into the mountains, where Mithridates took poison and killed himself, well knowing what fate awaited him as a Roman captive. Next he reëstablished the authority of Rome over Syria, destroyed Jerusalem, roamed through western Asia trying to revive the myth of Alexander the Great, and at last (in the year 62) returned to Rome with a dozen shiploads of defeated kings and princes and generals, all of whom were forced to march in the triumphal procession of this enormously popular Roman who presented his city with the sum of forty million dollars in plunder.

It was necessary that the government of Rome be placed in the hands of a strong man. Only a few months before, the town had almost fallen into the hands of a good-for-nothing young aristocrat by the name of Catiline, who had gambled away his money and hoped to reimburse himself for his losses by a little plundering. Cicero, a public-spirited lawyer, had discovered the plot, had warned the senate, and had forced Catiline to flee. But there were other young men with similar ambitions and it was no time for idle talk.

Pompey organized a triumvirate which was to take charge of affairs. He became the leader of this Vigilante Committee. Gaius Julius Cæsar, who had made a reputation for himself as governor of Spain, was the second in command. The third was an indifferent sort of person by the name of Crassus. He had been elected because he was incredibly rich, having been a successful contractor of war supplies. He soon went upon an expedition against the Parthians and was killed.

But Cæsar, who was by far the ablest of the three, decided that he needed a little more military glory to become a popular hero. He crossed the Alps and conquered Gaul, which is now called France. Then he hammered a solid wooden bridge across the Rhine and invaded the land of the wild Teutons. Finally he took ship and visited England. Heaven knows where he might have ended if he had not been forced to return to Italy. Pompey, so he was informed, had been appointed dictator for life. This of course meant that Cæsar was to be

placed on the list of the "retired officers," and the idea did not appeal to him. He remembered that he had begun life as a follower of Marius. He decided to teach the senators and their "dictator" another lesson. He crossed the Rubicon River, which separated the province of Cisalpine Gaul from Italy.



CÆSAR GOES WESTWARD

Everywhere he was received as the "friend of the people." Without difficulty Cæsar entered Rome, and Pompey fled to Greece. Cæsar followed him and defeated his army near Pharsalus. Pompey sailed across the Mediterranean and escaped to Egypt. When he landed he was murdered by order of young King Ptolemy. A few days later Cæsar arrived. He found himself caught in a trap. Both the Egyptians and the Roman garrison, which had remained faithful to Pompey, attacked his camp.

Fortune was with Cæsar. He succeeded in setting fire to the Egyptian fleet. Incidentally the sparks of the burning vessels fell on the roof of the famous library of Alexandria (which was just off the water front) and destroyed it. Next

he attacked the Egyptian army, drove the soldiers into the Nile, drowned Ptolemy, and established a new government under Cleopatra, the sister of the late king. Just then word reached him that Pharnaces, the son and heir of Mithridates, had gone on the warpath. Cæsar marched northward, defeated Pharnaces in a war which lasted five days, sent word of his victory to Rome in the famous sentence, "Veni, vidi, vici," which is Latin for "I came, I saw, I conquered," and returned to Egypt. There he fell desperately in love with Cleopatra, who followed him to Rome when he returned to take charge of the government in the year 46. He led not less than four different victory parades, having won four different campaigns.

Then Cæsar appeared in the senate to report upon his adventures, and the grateful senate made him "dictator" for ten years. It was a fatal step.

The new dictator made serious attempts to reform the Roman state. He made it possible for freemen to become members of the senate. He conferred the rights of citizenship upon distant communities as had been done in the early days of Roman history. He permitted "foreigners" to exercise influence upon the government. He reformed the administration of the distant provinces, which certain aristocratic families had come to regard as their private possessions. In short he did many things for the good of the majority of the people, but they made him thoroughly unpopular with the most powerful men in the state.

Half a hundred young aristocrats formed a plot "to save the republic." On the Ides of March (the fifteenth of March according to that new calendar which Cæsar had brought with him from Egypt) Cæsar was murdered when he entered the senate. Once more Rome was without a master.

There were two men who tried to continue the tradition of Cæsar's glory. One was Antony, his former secretary. The other was Octavian, Cæsar's grand-nephew and heir to his estate. Octavian remained in Rome, but Antony went to Egypt to be near Cleopatra, with whom he too had fallen in love, as seems to have been the habit of Roman generals.

ULTIMA THULE
OR
THE END OF
THE WORLD

WILDERNESS

DESERT

THE ROMAN
EMPIRE

THE GREAT ROMAN EMPIRE



A war broke out between the two. In the battle of Actium, Octavian defeated Antony. Antony killed himself, and Cleopatra was left alone to face the enemy. She tried very hard to make Octavian her third Roman conquest. When she saw that she could make no impression upon this very proud aristocrat, she killed herself, and Egypt became a Roman province.

As for Octavian, he was a very wise young man and he did not repeat the mistake of his famous uncle. He knew how people will shy at words. He was very modest in his demands when he returned to Rome. He did not want to be a "dictator." He would be entirely satisfied with the title of "The Honorable." But when the senate, a few years later, addressed him as Augustus—the Illustrious—he did not object; and a few years later the man in the street called him Cæsar, while the soldiers, accustomed to regard Octavian as their commander-in-chief, referred to him as the Princeps or Chief, the Imperator or Emperor. The republic had become an empire, but the average Roman was hardly aware of the fact.

In 14 A.D. his position as the absolute ruler of the Roman people had become so well established that he was made an object of that divine worship which hitherto had been reserved for the gods. And his successors were true "emperors"—the absolute rulers of the greatest empire the world had ever seen.

If the truth be told, the average citizen was sick and tired of anarchy and disorder. He did not care who ruled him, provided the new master gave him a chance to live quietly and without the noise of eternal street riots. Augustus gave his subjects forty years of peace. He had no desire to extend the frontiers of his domains. In the year 9 A.D. he had contemplated an invasion of the northwestern wilderness which was inhabited by the Teutons. But Varus, his general, had been killed with all his men in the Teutoburg Woods, and after that the Romans made no further attempts to civilize these wild people.

They concentrated their efforts upon the gigantic problem of internal reform. But it was too late to do much good. Two

centuries of revolution and foreign war had repeatedly killed the best men among the younger generations. They had ruined the class of the free farmers. They had introduced slave labor, against which no freeman could hope to compete. They had turned the cities into beehives inhabited by pauperized and unhealthy mobs of runaway peasants. They had created a large bureaucracy—petty officials who were underpaid and who were forced to take graft in order to buy bread and clothing for their families. Worst of all, they had accustomed people to violence, to bloodshed, to a barbarous pleasure in the pain and suffering of others.

Outwardly, the Roman state during the first century of our era was a magnificent political structure, so large that Alexander's empire was only a group of its minor provinces. Underneath this glory there lived millions upon millions of poor and tired human beings, toiling like ants who have built a nest underneath a heavy stone. They worked for the benefit of some one else. They shared their food with the animals of the fields. They lived in stables. They died without hope.

It was the seven hundred and fifty-third year since the founding of Rome. Gaius Julius Cæsar Octavianus Augustus was living in the palace of the Palatine Hill, busily engaged upon the task of ruling his empire.

In a little village of distant Syria, Mary, the wife of Joseph the carpenter, was tending her little boy, born in a stable of Bethlehem.

This is a strange world.

Before long the palace and the stable were to meet in open combat.

And the stable was to emerge victorious.

JOSHUA OF NAZARETH

IN the autumn of the year of the city 815 (which would be 62 A.D., in our way of counting time) Æsculapius Cultellus, a Roman physician, wrote to his nephew, who was with the army in Syria, as follows:

My dear Nephew,

A few days ago I was called in to prescribe for a sick man named Paul. He appeared to be a Roman citizen of Jewish parentage, well educated and of agreeable manners. I had been told that he was here in connection with a lawsuit, an appeal from one of our provincial courts, Cæsarea or some such place in the eastern Mediterranean. He had been described to me as a "wild and violent" fellow who had been making speeches against the people and against the law. I found him very intelligent and of great honesty.

A friend of mine who used to be with the army in Asia Minor tells me that he heard something about him in Ephesus, where he was preaching sermons about a strange new god. I asked my patient if this were true, and whether he had told the people to rebel against the will of our beloved emperor. Paul answered me that the kingdom of which he had spoken was not of this world. He added many strange utterances which I did not understand, but which were probably due to his fever.

His personality made a great impression upon me, and I was sorry to hear that he was killed on the Ostian Road a few days ago. Therefore I am writing this letter to you. When

next you visit Jerusalem, I want you to find out something about my friend Paul and the strange Jewish prophet who seems to have been his teacher. Our slaves are getting much excited about this so-called Messiah, and a few of them, who openly talked of the new kingdom (whatever that means), have been crucified. I would like to know the truth about all these rumors, and I am

Your devoted uncle,

ÆSCULAPIUS CULTELLUS.

Six weeks later, Gladius Ensa, the nephew, a captain of the VII Gallic Infantry, answered as follows:

My dear Uncle,

I received your letter and I have obeyed your instructions.

Two weeks ago our brigade was sent to Jerusalem. There have been several revolutions during the last century and there is not much left of the old city. We have been here now for a month, and to-morrow we shall continue our march to Petra, where there has been trouble with some of the Arab tribes. I shall use this evening to answer your questions, but pray do not expect a detailed report.

I have talked with most of the older men in this city, but few have been able to give me any definite information. A few days ago a pedlar came to the camp. I bought some of his olives and I asked him whether he had ever heard of the famous Messiah who was killed when he was young. He said that he remembered it very clearly, because his father had taken him to Golgotha (a hill just outside the city) to see the execution and to show him what became of the enemies of the laws of the people of Judæa. He gave me the address of one Joseph, who had been a personal friend of the Messiah; and told me that I had better go to see him if I wanted to know more.

This morning I went to call on Joseph. He was quite an old man. He had been a fisherman on one of the fresh-water

lakes. His memory was clear, and from him at last I got a fairly definite account of what had happened during the troublesome days before I was born.

Tiberius, our great and glorious emperor, was on the throne, and an officer of the name of Pontius Pilatus was gov-



THE HOLY LAND

ernor of Judæa and Samariæ. Joseph knew little about this Pilatus. He seemed to have been an honest enough official who left a decent reputation as procurator of the province. In the year 783 or 784 (Joseph had forgotten when) Pilatus was called to Jerusalem on account of a riot. A certain young man (the son of a carpenter of Nazareth) was said to be planning a revolution against the Roman government. Strangely enough our own intelligence officers, who are usually well informed, appear to have heard nothing about it, and when they investigated the matter they reported that the carpenter

was an excellent citizen and that there was no reason to proceed against him. But the old-fashioned leaders of the Jewish faith, according to Joseph, were much upset. They greatly disliked his popularity with the masses of the poorer Hebrews. The "Nazarene" (so they told Pilatus) had publicly claimed that a Greek or a Roman or even a Philistine, who tried to live a decent and honorable life, was quite as good as a Jew who spent his days studying the ancient laws of Moses. Pilatus does not seem to have been impressed by this argument, but when the crowds around the temple threatened to lynch Jesus and kill all his followers, he decided to take the carpenter into custody to save his life.

He does not appear to have understood the real nature of the quarrel. Whenever he asked the Jewish priests to explain their grievances, they shouted "heresy" and "treason" and got terribly excited. Finally, so Joseph told me, Pilatus sent for Joshua (that was the name of the Nazarene, but the Greeks who live in this part of the world always refer to him as Jesus) to examine him personally. He talked to him for several hours. He asked him about the "dangerous doctrines" which he was said to have preached on the shores of the Sea of Galilee. But Jesus answered that he never referred to politics. He was not so much interested in the bodies of men as in man's soul. He wanted all people to regard their neighbors as their brothers and to love one single God, who was the Father of all living beings.

Pilatus, who seems to have been well versed in the doctrines of the Stoics and the other Greek philosophers, does not appear to have discovered anything seditious in the talk of Jesus. According to my informant he made another attempt to save the life of the kindly prophet. He kept putting the execution off. Meanwhile the Jewish people, lashed into fury by their priests, got frantic with rage. There had been many riots in Jerusalem before this, and there were only a few Roman soldiers within calling distance. Reports were being sent to the Roman authorities in Cæsarea that Pilatus had "fallen a victim to the teachings of the Nazarene." Petitions were being

circulated all through the city to have Pilatus recalled, because he was an enemy of the emperor. You know that our governors have strict instructions to avoid an open break with their foreign subjects. To save the country from civil war, Pilatus finally sacrificed his prisoner, Joshua, who behaved with great dignity and who forgave all those who hated him. He was crucified amidst the howls and the laughter of the Jerusalem mob.

That is what Joseph told me, with tears running down his old cheeks. I gave him a gold piece when I left him, but he refused it and asked me to hand it to one poorer than himself. I also asked him a few questions about your friend Paul. He had known him slightly. He seems to have been a tent-maker, who gave up his profession that he might preach the words of a loving and forgiving God, who was so very different from that Jehovah of whom the Jewish priests are telling us all the time. Afterwards, Paul appears to have traveled much in Asia Minor and in Greece, telling the slaves that they were all children of one loving Father and that happiness awaits all, both rich and poor, who have tried to live honest lives and have done good to those who were suffering and miserable.

I hope that I have answered your questions to your satisfaction. The whole story seems very harmless to me as far as the safety of the state is concerned. But then, we Romans never have been able to understand the people of this province. I am sorry that they have killed your friend Paul. I wish that I were at home again, and I am, as ever,

Your dutiful nephew,

GLADIUS ENSA.

THE FALL OF ROME

THE textbooks of ancient history give the date 476 as the year in which Rome fell, because in that year the last emperor was driven off his throne. But Rome, which was not built in a day, took a long time falling. The process was so slow and so gradual that most Romans did not realize how their old world was coming to an end. They complained about the unrest of the times—they grumbled about the high prices of food and about the low wages of the workmen—they cursed the profiteers who had a monopoly of the grain and the wool and the gold coin. Occasionally they rebelled against an unusually rapacious governor. But the majority of the people during the first four centuries of our era ate and drank (whatever their purse allowed them to buy) and hated or loved (according to their nature) and went to the theater (whenever there was a free show of fighting gladiators) or starved in the slums of the big cities, utterly ignorant of the fact that their empire had outlived its usefulness and was doomed to perish.

How could they realize the threatened danger? Rome made a fine showing of outward glory. Well-paved roads connected the different provinces. The imperial police were active and showed little tenderness for highwaymen. The frontier was closely guarded against the savage tribes who seemed to be occupying the waste lands of northern Europe. The whole world was paying tribute to the mighty city of Rome, and a score of able men were working day and night to undo the mistakes of the past and bring about a return to the happier conditions of the early republic.

But the underlying causes of the decay of the state had not been removed and reform therefore was impossible.

Rome was, first and last and all the time, a city-state as Athens and Corinth had been city-states in ancient Greece. It had been able to dominate the Italian peninsula. But Rome as the ruler of the entire civilized world was a political impossibility and could not endure. Her young men were killed in her endless wars. Her farmers were ruined by long military service and by taxation. They either became professional beggars or hired themselves out to rich landowners who gave them board and lodging in exchange for their services and made them "serfs"—who are neither slaves nor freemen, but who have become part of the soil upon which they work.

The empire, the state, had become everything. The common citizen had dwindled down to nothing. As for the slaves, they had heard the words that were spoken by Paul. They had accepted the message of the humble carpenter of Nazareth. They did not rebel against their masters. On the contrary, they had been taught to be meek and they obeyed their superiors. But they had lost all interest in the affairs of this world which had proved such a miserable place of abode. They were willing to fight the good fight that they might enter into the Kingdom of Heaven. But they were not willing to engage in warfare for the benefit of an ambitious emperor who aspired to glory by way of a foreign campaign in the land of the Parthians or the Numidians or the Scots.

And so conditions grew worse as the centuries went by. The first emperors had continued the tradition of "leadership" which had given the old tribal chieftains such a hold upon their subjects. But the emperors of the second and third centuries were barrack emperors, professional soldiers, who existed by the grace of their bodyguards, the so-called Prætorians. They succeeded each other with terrifying rapidity, murdering their way into the palace and being murdered out of it as soon as their successors had become rich enough to bribe the guards into a new rebellion.

Meanwhile the barbarians were hammering at the gates of

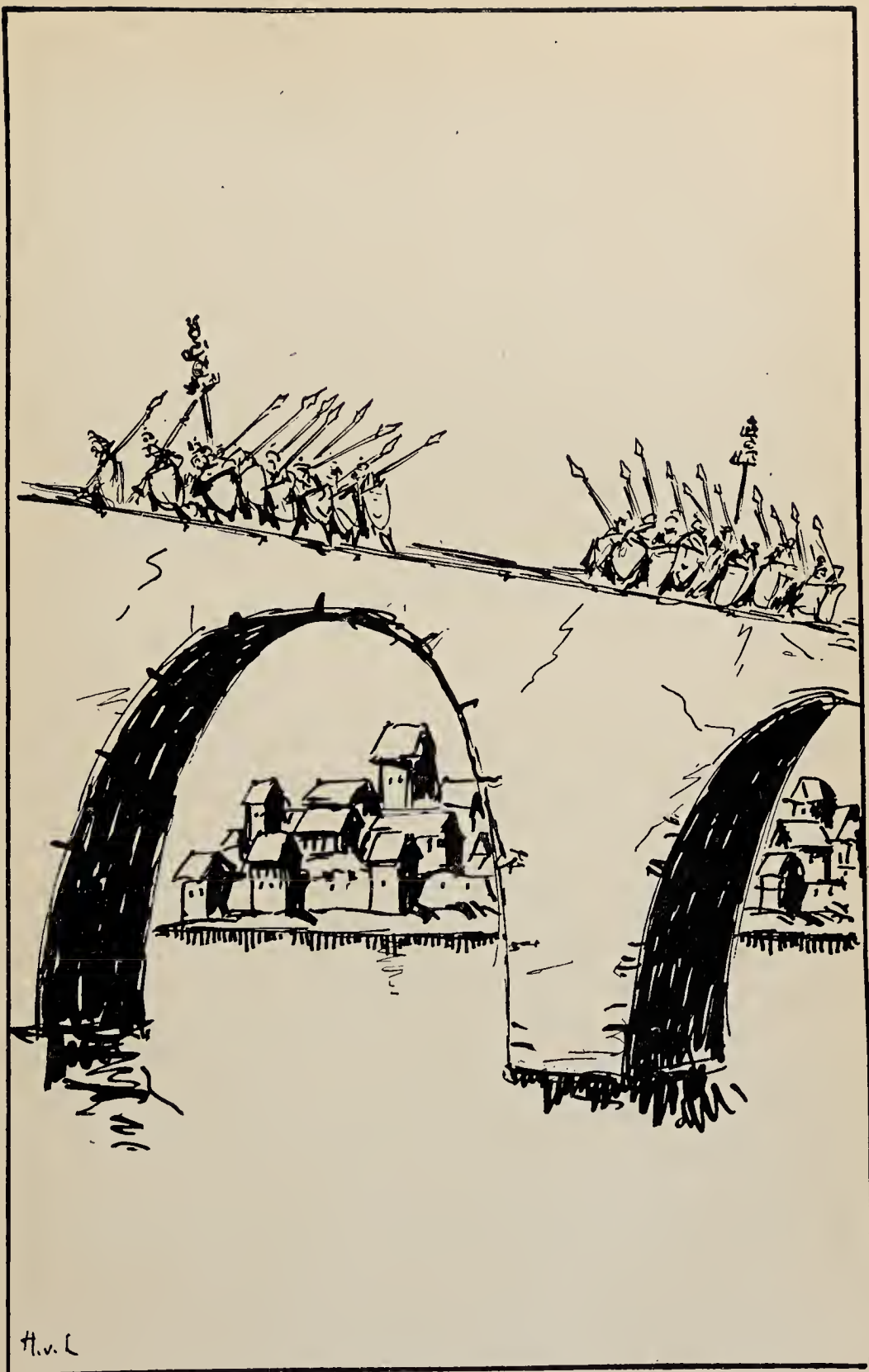
the northern frontier. As there were no longer any native Roman armies to stop their progress, foreign mercenaries had to be hired to fight the invader. As the foreign soldier might be of the same blood as his supposed enemy, he was apt to be quite lenient when he engaged in battle. Finally, by way of



WHEN THE BARBARIANS GOT THROUGH WITH A ROMAN CITY

experiment, a few tribes were allowed to settle within the confines of the Empire. Others followed. Soon these tribes complained bitterly of the greedy Roman taxgatherers, who took away their last penny. When they got no redress, they marched to Rome and loudly demanded that they be heard.

This made Rome very uncomfortable as an imperial residence. Constantine (who ruled from 323 to 337) looked for a new capital. He chose Byzantium, the gateway for the commerce between Europe and Asia. The city was renamed Constantinople, and the court moved eastward. When Constantine died, his two sons, for the sake of a more efficient administration, divided the Empire between them. The elder lived in Rome and ruled in the West. The younger stayed in Constantinople and was master of the East.



ROME

Then came the fourth century and the terrible visitation of the **Huns**, those mysterious Asiatic horsemen who for more than two centuries maintained themselves in northern Europe and continued their career of bloodshed until they were defeated near Chalons in France in the year 451. As soon as the Huns had reached the Danube, they had begun to press hard upon the Goths. The Goths, in order to save themselves, were thereupon obliged to invade **Rome**. The Emperor Valens tried to stop them, but was killed near Adrianople in the year 378. Twenty-two years later, under their king, Alaric, these same West Goths marched westward and attacked Rome. They did not plunder, and they destroyed only a few palaces. Next came the Vandals, who showed less respect for the venerable traditions of the city. Then the Burgundians. Then the East Goths. Then the Alemanni. Then the Franks. There was no end to the invasions. Rome at last was at the mercy of every ambitious highway robber who could gather a few followers.

In the year 402 the western emperor fled to **Ravenna**, which was a seaport and strongly fortified, and there, in the year 475, Odoacer, commander of a regiment of the German mercenaries who wanted the farms of Italy to be divided among themselves, gently but effectively pushed from his throne Romulus Augustulus, the last of the emperors who ruled the western division, and proclaimed himself Patrician or ruler of Rome. The eastern emperor, who was very busy with his own affairs, recognized him, and for ten years Odoacer ruled what was left of the western provinces.

A few years later, Theodoric, king of the East Goths, invaded the newly formed Patriciate, took **Ravenna**, murdered Odoacer at his own dinner table, and established a Gothic kingdom amidst the ruins of the western part of the Empire. This Patriciate did not last long. In the sixth century a motley crowd of Longobards and Saxons and Slavs and Avars invaded Italy, destroyed the Gothic kingdom, and established a new state of which **Pavia** became the capital.

Then at last the imperial city sank into a state of utter

neglect and despair. The ancient palaces had been plundered time and again. The schools had been burned down. The teachers had been starved to death. The rich people had been thrown out of their villas, which were now inhabited by evil-smelling and hairy barbarians. The roads had fallen into decay. The old bridges were gone and commerce had come to a standstill. Civilization, the product of thousands of years of patient labor on the part of Egyptians and Babylonians and Greeks and Romans, which had lifted man high above the most daring dreams of his earliest ancestors, threatened to perish from the western continent.

It is true that in the Far East Constantinople continued to be the center of an empire for another thousand years. But it hardly counted as a part of the European continent. Its interests lay in the East. It began to forget its Western origin. Gradually the Roman language was given up for the Greek. The Roman alphabet was discarded and Roman law was written in Greek characters and explained by Greek judges. The emperor became an Asiatic despot, worshipped as the godlike kings of Thebes had been worshipped in the valley of the Nile, three thousand years before. When missionaries of the Byzantine Church looked for fresh fields of activity, they went eastward and carried the civilization of Byzantium into the vast wilderness of Russia.

As for the West, it was left to the mercies of the barbarians. For twelve generations, murder, war, arson, plundering were the order of the day. One thing—and one thing alone—saved Europe from complete destruction, from a return to the days of cave men and the hyena.

This was the Church—the flock of humble men and women who for many centuries had confessed themselves the followers of Jesus, the carpenter of Nazareth, who had been killed that the mighty Roman Empire might be saved the trouble of a street riot in a little city somewhere along the Syrian frontier.

THE RISE OF THE CHURCH

THE average intelligent Roman who lived under the empire had taken very little interest in the gods of his fathers. A few times a year he went to the temple, but merely as a matter of custom. He looked on patiently when the people celebrated a religious festival with a solemn procession. But he regarded the worship of Jupiter and Minerva and Neptune as something rather childish, a survival from the crude days of the early republic and not a fit subject of study for a man who had mastered the works of the Stoics and the Epicureans and the other great philosophers of Athens.

This attitude made the Roman a very tolerant man. The government insisted that all people, Romans, foreigners, Greeks, Babylonians, Jews, should pay a certain outward respect to the image of the Emperor which was supposed to stand in every temple, just as a picture of the President of the United States is apt to hang in an American post office. But this was a formality without any deeper meaning. Generally speaking, everybody could honor, revere, and adore whatever gods he pleased, and as a result Rome was filled with all sorts of queer little temples and synagogues, dedicated to the worship of Egyptian and African and Asiatic divinities.

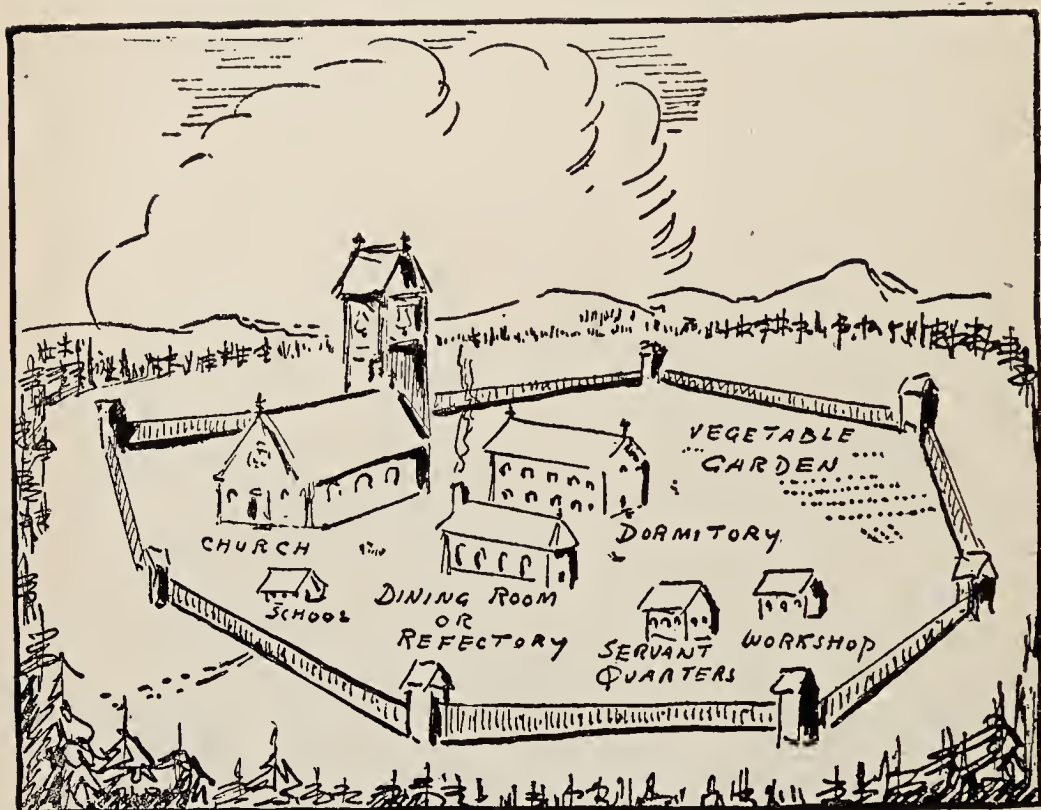
When the first disciples of Jesus reached Rome and began to preach their new doctrines of a universal brotherhood of man, nobody objected. The man in the street stopped and listened. Rome, the capital of the world, had always been full of wandering preachers, each proclaiming his own "mystery." Most of

the self-appointed priests appealed to the senses—promised golden rewards and endless pleasure to the followers of their own particular god. Soon the crowd in the street noticed that the so-called Christians (the followers of the Christ or “anointed”) spoke a very different language. They did not appear to be impressed by great riches or a noble position. They extolled the beauties of poverty and humility and meekness. These were not exactly the virtues which had made Rome the mistress of the world. It was rather interesting to listen to a “mystery” which told people in the heyday of their glory that their worldly success could not possibly bring them lasting happiness.

Besides, the preachers of the Christian mystery told dreadful stories of the fate that awaited those who refused to listen to the words of the true God. It was never wise to take chances. Of course the old Roman gods still existed, but were they strong enough to protect their friends against the powers of this new deity who had been brought to Europe from distant Asia? People began to have doubts. They returned to listen to further explanations of the new creed. After a while they began to meet the men and women who preached the words of Jesus. They found them very different from the average Roman priests. They were all dreadfully poor. They were kind to slaves and to animals. They did not try to gain riches, but gave away whatever they had. The example of their unselfish lives persuaded many Romans to forsake the old religion. They joined the small communities of Christians who met in the back rooms of private houses or somewhere in an open field, and the temples were deserted.

This went on year after year, and the number of Christians continued to increase. Presbyters or priests (the original Greek meant “elder”) were elected to guard the interests of the small churches. A bishop was made the head of all the communities within a single province. Peter, who had followed Paul to Rome, was the first Bishop of Rome. In due time his successors (who were addressed as Father or Papa) came to be known as popes.

The Church became a powerful institution within the empire. The Christian doctrines appealed to those who despaired of this world. They also attracted many strong men who found it impossible to make a career under the imperial government, but who could exercise their gifts of leadership among



A CLOISTER

the humble followers of the Nazarene teacher. At last the state was obliged to take notice. The Roman Empire (I have said this before) was tolerant through indifference. It allowed everybody to seek salvation after his or her own fashion. But it insisted that the different sects keep the peace among themselves and obey the wise rule of "live and let live."

The Christian communities, however, refused to practice any sort of tolerance. They publicly declared that their God, and their God alone, was the true ruler of Heaven and Earth, and that all other gods were impostors. This seemed unfair

to the other sects and the police discouraged such utterances. The Christians persisted.

Soon there were further difficulties. The Christians refused to go through the formality of paying homage to the emperor. They refused to appear when they were called upon to join the army. The Roman magistrates threatened to punish them. The Christians answered that this miserable world was only the anteroom to a very pleasant Heaven and that they were more than willing to suffer death for their principles. The Romans, puzzled by such conduct, sometimes killed the offenders, but more often they did not. There was a certain amount of lynching during the earliest years of the Church, but this was the work of that part of the mob which accused their meek Christian neighbors of every conceivable crime (such as slaughtering and eating babies, bringing about sickness and pestilence, betraying the country in times of danger), because it was a harmless sport and devoid of danger, as the Christians refused to fight back.

Meanwhile, Rome continued to be invaded by the barbarians, and when her armies failed Christian missionaries went forth to preach their gospel of peace to the wild Teutons. They were strong men without fear of death. They spoke a language which left no doubt as to the future of unrepentant sinners. The Teutons were deeply impressed. They still had a deep respect for the wisdom of the ancient city of Rome. Those men were Romans. They probably spoke the truth. Soon the Christian missionaries became a power in the savage regions of the Saxons and the Franks. Half a dozen missionaries were as valuable as a whole regiment of soldiers. The emperors began to understand that the Christians might be of great use to them. In some of the provinces they were given equal rights with those who remained faithful to the old gods. The great change, however, came during the last half of the fourth century.

Constantine, sometimes (Heaven knows why) called Constantine the Great, was emperor. He was a terrible ruffian, but people of tender qualities could hardly hope to survive

in that hard-fighting age. During a long and checkered career, Constantine had experienced many ups and downs. Once, when almost defeated by his enemies, he thought that he would try the power of this new Asiatic deity of whom everybody was talking. He promised that he too would become a Christian if he were successful in the coming battle. He won the victory, and thereafter he was convinced of the power of the Christian God and allowed himself to be baptized.

From that moment on, the Christian Church was officially recognized. This greatly strengthened the position of the new faith.

But the Christians still formed a very small minority of all the people (not more than five or six per cent), and in order to win they were forced to refuse all compromise. The old gods must be destroyed. For a short spell the Emperor Julian, a lover of Greek wisdom, managed to save the pagan gods from further destruction. But Julian died of his wounds during a campaign in Persia, and his successor Jovian reestablished the Church in all its glory. One after the other the doors of the ancient temples were then closed. Then came the Emperor Justinian (who built the church of Saint Sophia in Constan-



THE GOTHs ARE COMING

tinople), who discontinued the school of philosophy which had been founded at Athens by Plato.

That was the end of the old Greek world in which man had been allowed to think his own thoughts and dream his own dreams according to his desires. The somewhat vague rules of conduct of the philosophers had proved a poor compass by which to steer the ship of life after a deluge of savagery and ignorance had swept away the established order of things. There was need of something more positive and more definite. This the Church provided.

During an age when nothing was certain, the Church stood like a rock and never receded from those principles which it held to be true and sacred. This steadfast courage gained the admiration of the multitudes and carried the Church of Rome safely through the difficulties which destroyed the Roman state.

There was, however, a certain element of luck in the final success of the Christian faith. After the disappearance of Theodoric's Roman-Gothic kingdom, in the fifth century, Italy was comparatively free from foreign invasion. The Lombards and Saxons and Slavs, who succeeded the Goths, were weak and backward tribes. In those circumstances it was possible for the bishops of Rome to maintain the independence of their city. Soon the remnants of the Empire, scattered throughout the peninsula, recognized the dukes of Rome (or bishops) as their political and spiritual rulers.

It was time for the appearance of a strong man. He came in the year 590, and his name was Gregory. He belonged to the ruling classes of ancient Rome, and he had been "prefect" or mayor of the city. Then he had become a monk and a bishop and finally, and much against his will (for he wanted to be a missionary and preach Christianity to the heathen of England), he had been dragged to the church of Saint Peter to be made pope. He ruled only fourteen years, but when he died the Christian world of western Europe had officially recognized the bishop of Rome, the pope, as the head of the entire Church.

This power, however, did not extend to the East. In Con-

stantinople the emperors continued the old custom which had recognized the successors of Augustus and Tiberius both as head of the government and as high priest of the established religion. In the year 1453 the eastern Roman Empire was conquered by the Turks. Constantinople was taken, and Constantine Paleologus, the last Roman emperor, was killed on the steps of the church of the Holy Sophia.

A few years before, Zoë, the daughter of his brother Thomas, had married Ivan III of Russia. In this way did the grand-dukes of Moscow fall heir to the traditions of Constantinople. The double eagle of old Byzantium (reminiscent of the days when Rome had been divided into an eastern and a western part) became the coat of arms of modern Russia. The tsar, who had been merely the first of the Russian nobles, assumed the aloofness and the dignity of a Roman emperor before whom all subjects, both high and low, were inconsiderable slaves. The court was refashioned after the oriental pattern which the eastern emperors had imported from Asia and from Egypt and which (so they flattered themselves) resembled the court of Alexander the Great.

This strange inheritance which the dying Byzantine Empire bequeathed to an unsuspecting world continued to live with great vigor for six more centuries, amidst the vast plains of Russia. The last man to wear the crown with the double eagle of Constantinople, Tsar Nicholas, was murdered only the other day, so to speak. His body was thrown into a well. His son and his daughters were all killed. All his ancient rights and prerogatives were abolished, and the Church was reduced to the position which it had held in Rome before the days of Constantine.

The western Church, however, fared very differently, as we shall see in the next chapter, when the whole Christian world was threatened with destruction by the rival creed of an Arab camel-driver.

MOHAMMED

SINCE the story of Carthage and Hannibal we have said nothing of the Semitic people. You will remember how they filled all the chapters devoted to the story of the ancient world. The Babylonians, the Assyrians, the Phœnicians, the Jews, the Arameans, the Chaldeans, all of them Semites, had been the rulers of western Asia for thirty or forty centuries. They had been conquered by the Indo-European Persians who had come from the east and by the Indo-European Greeks who had come from the west. A hundred years after the death of Alexander the Great, Carthage, a colony of Semitic Phœnicians, had fought the Indo-European Romans for the mastery of the Mediterranean. Carthage had been defeated and destroyed and for eight hundred years the Romans had been masters of the world. In the seventh century, however, another Semitic tribe appeared upon the scene and challenged the power of the West. They were the Arabs, peaceful shepherds who had roamed through the desert since the beginning of time without showing any signs of imperial ambitions.

Then they listened to Mohammed, mounted their horses, and in less than a century they had pushed to the heart of Europe and proclaimed the glories of Allah, "the only God," and Mohammed, "the prophet of the only God," to the frightened peasants of France.

The story of Ahmed, the son of Abdallah and Aminah (usually known as Mohammed, or "he who will be praised"), reads like a chapter in the "Thousand and One Nights." He

was a camel-driver, born in Mecca. He seems to have been an epileptic, and he suffered from spells of unconsciousness when he dreamed strange dreams and heard the voice of the angel Gabriel, whose words were afterward written down in a book called the Koran. His work as a caravan leader carried him all over Arabia, and he was constantly falling in with Jewish merchants and with Christian traders. He came to see that the worship of a single God was an excellent thing. His own people, the Arabs, still revered queer stones and trunks of trees as their ancestors had done, tens of thousands of years before. In Mecca stood a little square building, the Kaaba, full of idols and strange odds and ends of Hoodoo worship.



THE FLIGHT OF MOHAMMED

Mohammed decided to be the Moses of the Arab people. He could not well be a prophet and a camel-driver at the same time. So he made himself independent by marrying his employer, the rich widow Cadijah. Then he told his neighbors in Mecca that he was the long-expected prophet sent by Allah to save the world. The neighbors laughed most heartily, and when Mohammed continued to annoy them with his speeches they decided to kill him. They regarded him as

a lunatic and a public bore who deserved no mercy. Mohammed heard of the plot, and in the dark of night he fled to Medina together with Abu-Bekr, his trusted pupil. This happened in the year 622. It is the most important date in Mohammedan history and is known as the Hegira—the year of the Great Flight.

In Medina, Mohammed, who was a stranger, found it easier to proclaim himself a prophet than in his home city, where everyone had known him as a simple camel-driver. Soon he

was surrounded by an increasing number of followers, or Moslems, who accepted the Islam, "the submission to the will of God," which Mohammed praised as the highest of all virtues. For seven years he preached to the people of Medina. Then he believed himself strong enough to begin a campaign against his former neighbors who had dared to sneer at him and his holy mission in his old camel-driving days. At the head of an army of Medinese he marched across the desert. His followers took Mecca without great difficulty, and, having slaughtered a number of the inhabitants, they found it quite easy to convince the others that Mohammed was really a great prophet. From that time on until the year of his death, Mohammed was fortunate in everything he undertook.

There are two reasons for the success of Islam. In the first place, the creed which Mohammed taught to his followers was very simple. The disciples were told that they must love Allah, the Ruler of the World, the Merciful and Compassionate. They must honor and obey their parents. They were warned against dishonesty in dealing with their neighbors and were admonished to be humble and charitable to the poor and to the sick. Finally they were ordered to abstain from strong drink and to be very frugal in what they ate. That was all. There were no priests who acted as shepherds of their flocks and asked that they be supported at the common expense. The Mohammedan churches or mosques were merely large stone halls without benches or pictures, where the faithful could gather (if they felt so inclined) to read and discuss chapters from the Koran, the Holy Book. But the average Mohammedan carried his religion with him and never felt himself hemmed in by the restrictions and regulations of an established church. Five times a day he turned his face toward Mecca, the Holy City, and said a simple prayer. For the rest of the time he let Allah rule the world as he saw fit and accepted whatever fate brought him with patient resignation.

Of course such an attitude toward life did not encourage the faithful to go forth and invent electrical machinery or bother about railroads and steamship lines. But it gave every

Mohammedan a certain amount of contentment. It bade him be at peace with himself and with the world in which he lived, and that was a very good thing.

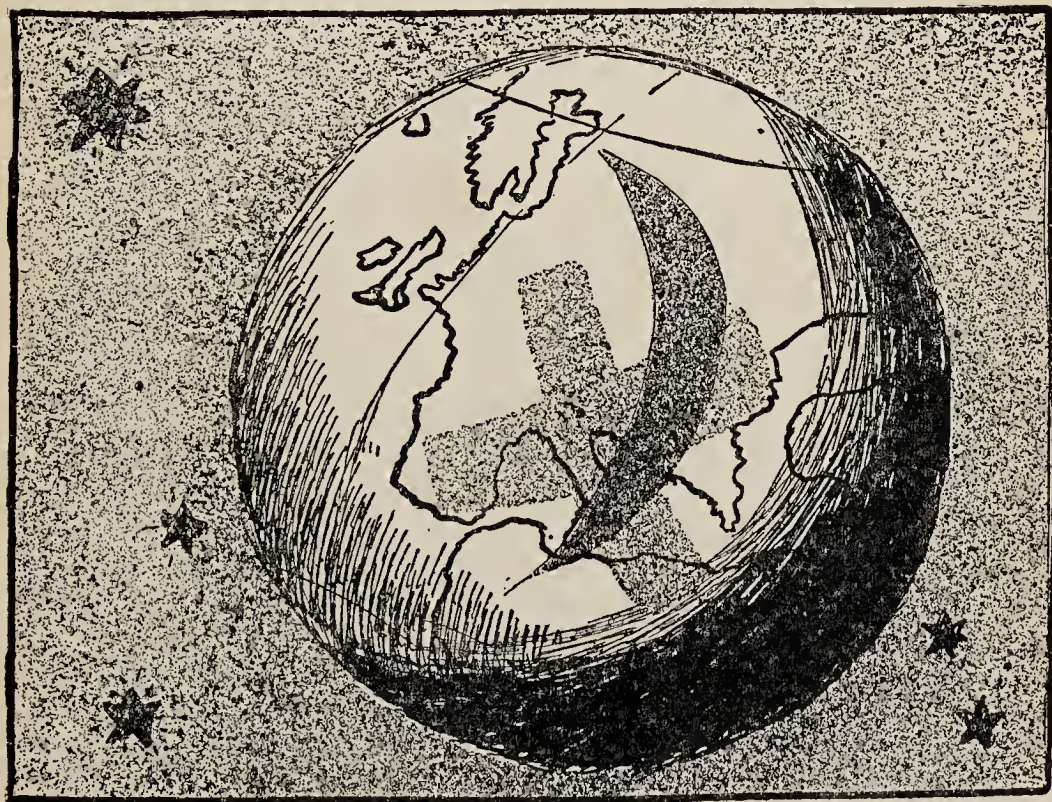
The second reason for the success of the Moslems in their warfare upon the Christians had to do with the conduct of those Mohammedan soldiers who went forth to do battle for the true faith. The Prophet promised that those who fell, facing the enemy, would go directly to Heaven. This made sudden death in the field preferable to a long but dreary existence upon this earth. It gave the Mohammedans an enormous advantage over the Crusaders, who were in constant dread of a dark hereafter and who stuck to the good things of this world as long as they possibly could. Incidentally it explains why even to-day Moslem soldiers will charge into the fire of European machine guns quite indifferent to the fate that awaits them and why they are such dangerous and persistent enemies.

Having put his religious house in order, Mohammed now began to enjoy his power as the undisputed ruler of a large number of Arab tribes. But success has been the undoing of a large number of men who were great in the days of adversity. He tried to gain the good will of the rich people by a number of regulations which could appeal to those of wealth. He allowed the faithful to have four wives. As one wife was a costly investment in those olden days when brides were bought directly from the parents, four wives became a positive luxury except to those who possessed camels and dromedaries and date orchards beyond the dreams of avarice. A religion which at first had been meant for the hardy hunters of the high-skied desert was gradually transformed to suit the needs of the smug merchants who lived in the bazaars of the cities. It was a regrettable change from the original program, and it did very little good to the cause of Mohammedanism. As for the prophet himself, he went on preaching the truth of Allah and proclaiming new rules of conduct until he died, quite suddenly, of a fever on June the seventh of the year 632.

His successor as Caliph (or leader) of the Moslems was

his father-in-law, Abu-Bekr, who had shared the early dangers of the prophet's life. Two years later Abu-Bekr died, and Omar followed him. In less than ten years he conquered Egypt, Persia, Phœnicia, Syria, and Palestine, and made Damascus the capital of the first Mohammedan world empire. Omar was succeeded by Ali, the husband of Mohammed's daughter, Fatima, but a quarrel broke out upon a point of Moslem doctrine and Ali was murdered. After his death, the caliphate was made hereditary. The leaders of the faithful who had begun their careers as the spiritual heads of a religious sect became the rulers of a vast empire. They built a new city on the shores of the Euphrates, near the ruins of Babylon, and called it Bagdad. Organizing the Arab horsemen into regiments of cavalry, they set forth to bring the happiness of their Moslem faith to all unbelievers.

In the year 700 A.D. a Mohammedan general by the name



THE STRUGGLE BETWEEN THE CROSS AND THE CRESCENT

of Tarik crossed the old Gates of Hercules and reached the high rock on the European side which he called the Gibel-al-tarik, the Hill of Tarik or Gibraltar. Eleven years later he defeated the king of the Visigoths. Then the Moslem army moved northward and following the route of Hannibal crossed the passes of the Pyrenees. They defeated the Duke of Aquitania, who tried to halt them near Bordeaux, and marched upon Paris. But in the year 732 (one hundred years after the death of the prophet), they were beaten in a battle between Tours and Poitiers. On that day, Charles Martel (Charles the Hammer), the Frankish chieftain, saved Europe from a Mohammedan conquest. He drove the Moslems out of France, but they maintained themselves in Spain, where the Caliphate of Cordova became the greatest center of science and art of medieval Europe.

This Moorish kingdom, so called because the people came from Mauretania in Morocco, lasted seven centuries. It was only after the capture of Granada, the last Moslem stronghold, in the year 1492, that Columbus received the royal grant which allowed him to go upon a voyage of discovery. The Mohammedans soon regained their strength in the new conquests which they made in Asia and Africa. To-day there are as many followers of Mohammed as there are of Christ.

CHARLEMAGNE

THE battle of Tours had saved Europe from the Mohammedans. But the enemy within—the hopeless disorder which had followed the disappearance of the Roman police officer—that enemy remained. It is true that the new converts to the Christian faith in northern Europe felt a deep respect for the mighty Bishop of Rome. But that poor bishop did not feel any too safe when he looked toward the distant mountains. Heaven knew what fresh hordes of barbarians were ready to cross the Alps and begin a new attack on Rome. It was necessary—very necessary—for the spiritual head of the world to find an ally with a strong sword and a powerful fist who was willing to defend His Holiness in case of danger.

And so the popes, who were not only very holy but also very practical, cast about for a friend, and presently they made overtures to the most promising of the Germanic tribes who had occupied northwestern Europe after the fall of Rome. They were called the Franks. One of their earliest kings, called Merovech, had helped the Romans in the battle of the Catalaunian fields in the year 451 when they defeated the Huns. His descendants, the Merovingians, had continued to take little bits of imperial territory until the year 486, when King Clovis (the old French word for “Louis”) felt himself strong enough to beat the Romans in the open. But his descendants were weak men who left the affairs of state to their prime minister, the “major domus” or master of the palace.

Pepin the Short, the son of the famous Charles Martel, who succeeded his father as master of the palace, hardly knew how to handle the situation. His royal master was a devout theologian, without any interest in politics. Pepin asked the pope for advice. The pope, who was a practical person, answered that the "power in the state belonged to him who was actually possessed of it." Pepin took the hint. He persuaded Childeric, the last of the Merovingians, to become a monk and then made himself king with the approval of the other Germanic chieftains. But this did not satisfy the shrewd Pepin. He wanted to be something more than a barbarian chieftain. He staged an elaborate ceremony at which Boniface, the great missionary of the European Northwest, anointed him and made him a "King by the grace of God." It was easy to slip those words, "Dei gratia," into the coronation service. It took almost fifteen hundred years to get them out again.

Pepin was sincerely grateful for this kindness on the part of the Church. He made two expeditions to Italy to defend the pope against his enemies. He took Ravenna and several other cities away from the Longobards and presented them to His Holiness, who incorporated these new domains into the so-called Papal States, which remained an independent country until half a century ago.

After Pepin's death the relations between Rome and Aix-la-Chapelle or Nymwegen or Ingelheim (the Frankish kings did not have one official residence, but traveled from place to place with all their ministers and court officers) became more and more cordial. Finally the pope and the king took a step which was to influence the history of Europe in a most profound way.

Charles, commonly known as Carolus Magnus or Charlemagne, succeeded Pepin in the year 768. He had conquered the land of the Saxons in eastern Germany and had built towns and monasteries all over the greater part of northern Europe. He had invaded Spain to fight the Moors, but in the Pyrenees he had been attacked by the wild Basques and

had been forced to retire. It was upon this occasion that Roland showed what a Frankish chieftain of those early days meant when he promised to be faithful to his king, for he gave his life and that of his trusted followers to safeguard the retreat of the royal army.

During the last ten years of the eighth century, however, Charles was obliged to devote himself exclusively to the affairs of Italy. The pope, Leo III, had been attacked by a band of Roman rowdies and had been left for dead in the street. Some kind people had bandaged his wounds and had helped him to escape to the camp of Charles, where he asked for help. An army of Franks soon restored quiet and carried Leo back to the Lateran Palace, which ever since the days of Constantine had been the home of the pope. That was in December of the year 799. On Christmas day of the next year, Charlemagne, who was staying in Rome, attended the service in the ancient church of St. Peter. When he arose from prayer, the pope placed a crown upon his head, called him emperor of the Romans, and hailed him once more with the title of "Augustus," which had not been heard for hundreds of years.

Once more northern Europe was part of a Roman Empire, but the dignity was held by a German chieftain who could read just a little and never learned to write. But he could fight, and for a short while there was order. Even the rival emperor in Constantinople sent a letter of approval to his "dear brother."

Unfortunately this splendid old man died in the year 814. His sons and his grandsons at once began to fight for the largest share of the imperial inheritance. Twice the Carolingian lands were divided, by the treaties of Verdun in the year 843 and by the treaty of Mersen-on-the-Meuse in the year 870. The latter treaty divided the entire Frankish kingdom into two parts.

Charles the Bald received the western half. It contained the old Roman province called Gaul, where the language of the people had become thoroughly romanized. The Franks soon learned to speak this language. This accounts for the

strange fact that a largely Germanic land like France should speak a Latin tongue.

The other grandson got the eastern part, the land which the Romans had called Germania. Those inhospitable regions had never been part of the old empire. Augustus had tried to conquer this "far east," but his legions had been annihilated in the Teutoburg Wood in the year 9 and the people had never been influenced by the higher Roman civilization. They spoke the popular Germanic tongue. The Teuton word for "people" was "thiot." The Christian missionaries therefore called the German language the "*lingua theotisca*" or the "*lingua teutisca*," the "popular dialect," and this word "teutisca" was changed into "Deutsch," which accounts for the name "Deutschland."

As for the famous imperial crown, it very soon slipped off the heads of the Carolingian successors and rolled back onto the Italian plain, where it became a sort of plaything of a number of little potentates who stole the crown from each other amidst much bloodshed and wore it (with or without the permission of the pope) until it was the turn of some more ambitious neighbor. The pope, once more sorely beset by his enemies, sent north for help. He did not appeal to the ruler of the west-Frankish kingdom, this time. His messengers crossed the Alps and addressed themselves to Otto, a Saxon Prince who was recognized as the greatest chieftain of the different Germanic tribes.

Otto, who shared his people's affection for the blue skies and the gay and beautiful people of the Italian peninsula, hastened to the rescue. In return for his services, the pope, Leo VIII, made Otto "Emperor," and the eastern half of Charles's old kingdom was henceforth known as the "Holy Roman Empire of the German Nation."

This strange political creation managed to live to the ripe old age of eight hundred and thirty-nine years. In the year 1801 (during the presidency of Thomas Jefferson), it was most unceremoniously relegated to the historical scrapheap. The brutal fellow who destroyed the old Germanic Empire was



THE MOUNTAIN PASS

the son of a Corsican notary public who had made a brilliant career in the service of the French republic. Napoleon was ruler of Europe by the grace of his famous Guard Regiments, but he desired to be something more. He sent to Rome for the pope and the pope came and stood by while Napoleon placed the imperial crown upon his own head and proclaimed himself heir to the tradition of Charlemagne. For history is like life. The more things change, the more they remain the same.

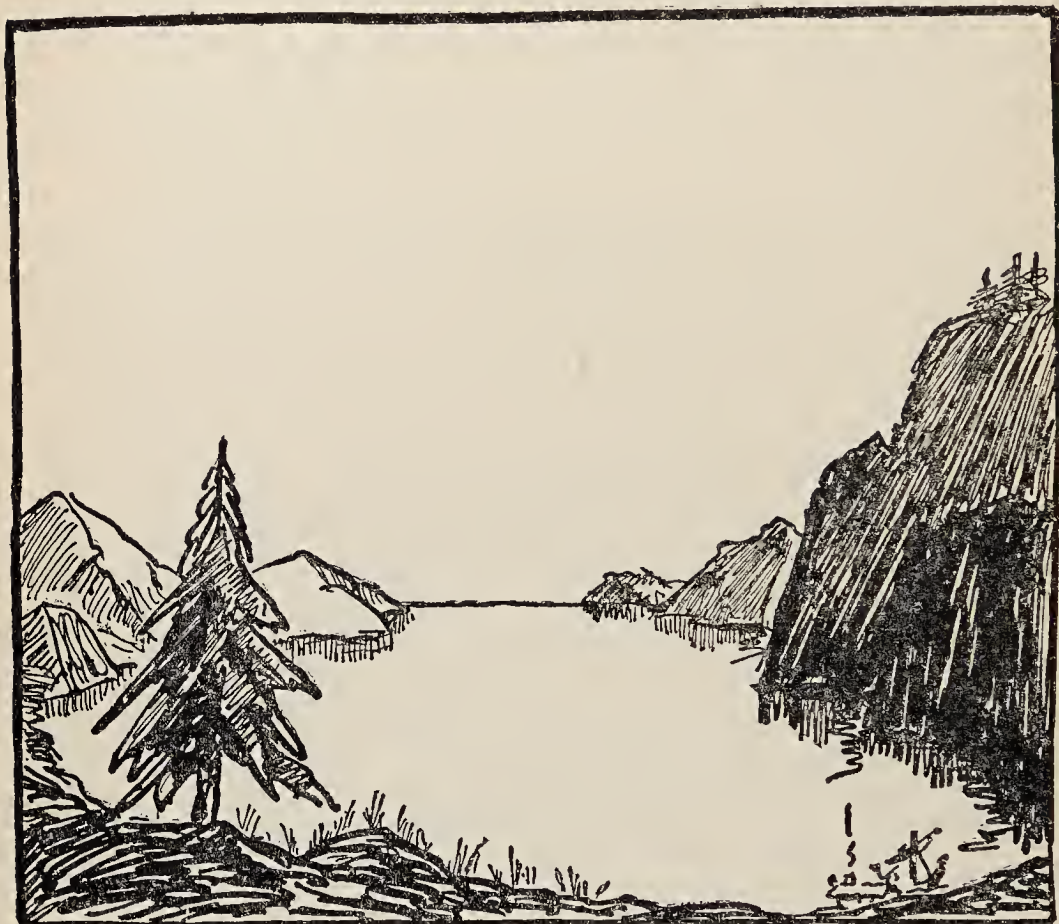
THE NORSEMEN

IN the third and fourth centuries, the Germanic tribes of central Europe had broken through the defences of the Empire that they might plunder Rome and live on the fat of the land. In the eighth century it became the turn of the Germans to be the plundered ones. They did not like this at all, even if their enemies were their first cousins, the Norsemen, who lived in Denmark and Sweden and Norway.

What forced these hardy sailors to turn pirate we do not know, but once they had discovered the advantages and pleasures of a buccaneering career there was no one who could stop them. They would suddenly descend upon a peaceful Frankish or Frisian village, situated on the mouth of a river. They would kill all the men and steal all the women. Then they would sail away in their fast-sailing ships and when the soldiers of the king or emperor arrived upon the scene, the robbers were gone and nothing remained but a few smoldering ruins.

During the days of disorder which followed the death of Charlemagne, the Norsemen developed great activity. Their fleets made raids upon every country and their sailors established small independent kingdoms along the coast of Holland and France and England and Germany, and they even found their way into Italy. The Norsemen were very intelligent. They soon learned to speak the language of their subjects and gave up the uncivilized ways of the early Vikings (or Sea-Kings), who had been very picturesque but also very unwashed and terribly cruel.

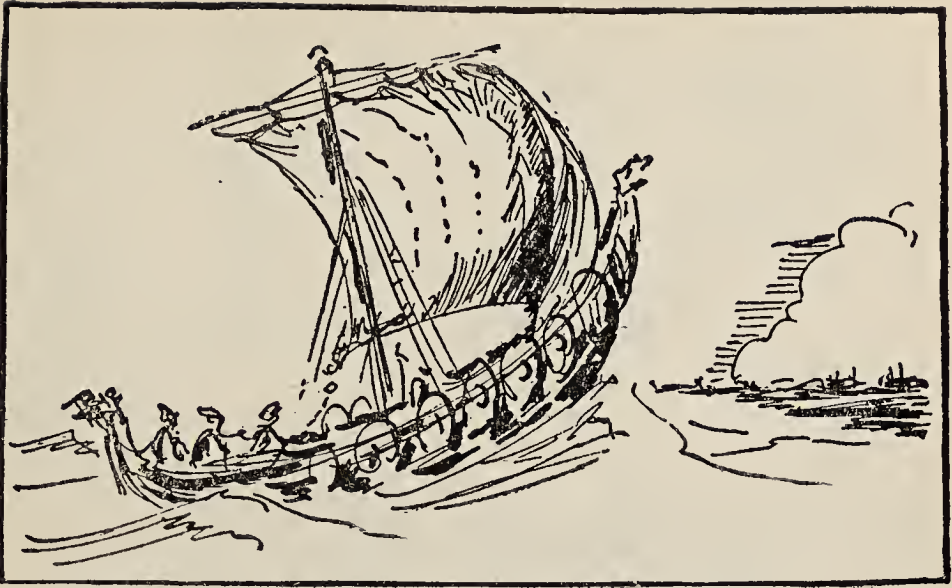
Early in the tenth century a Viking by the name of Rollo had repeatedly attacked the coast of France. The king of France, too weak to resist these northern robbers, tried to bribe them into "being good." He offered them the province



THE HOME OF THE NORSEMEN

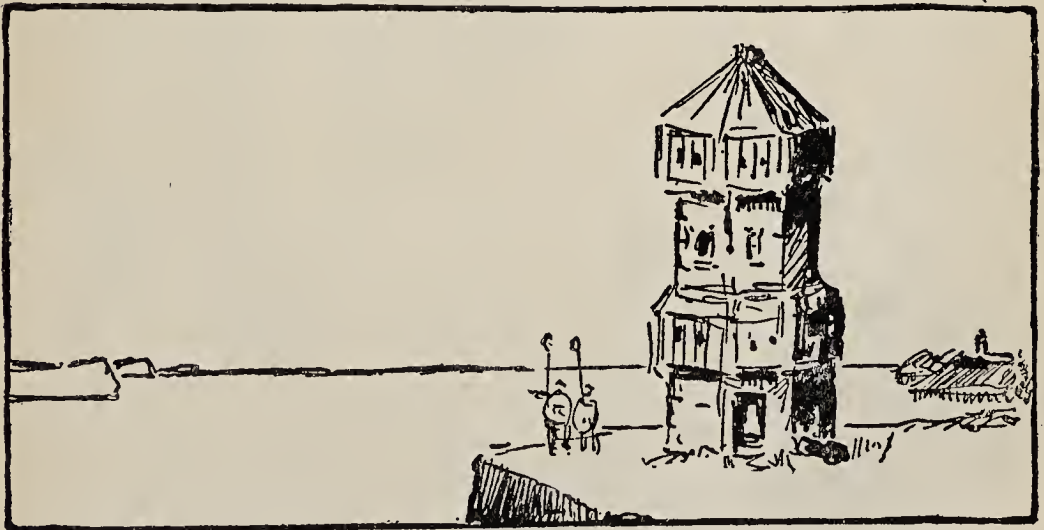
of Normandy, if they would promise to stop bothering the rest of his domains. Rollo accepted this bargain and became "Duke of Normandy."

But the passion of conquest was strong in the blood of his children. Across the channel, only a few hours away from the European mainland, they could see the white cliffs and the green fields of England. Poor England had passed through difficult days. For two hundred years it had been a Roman

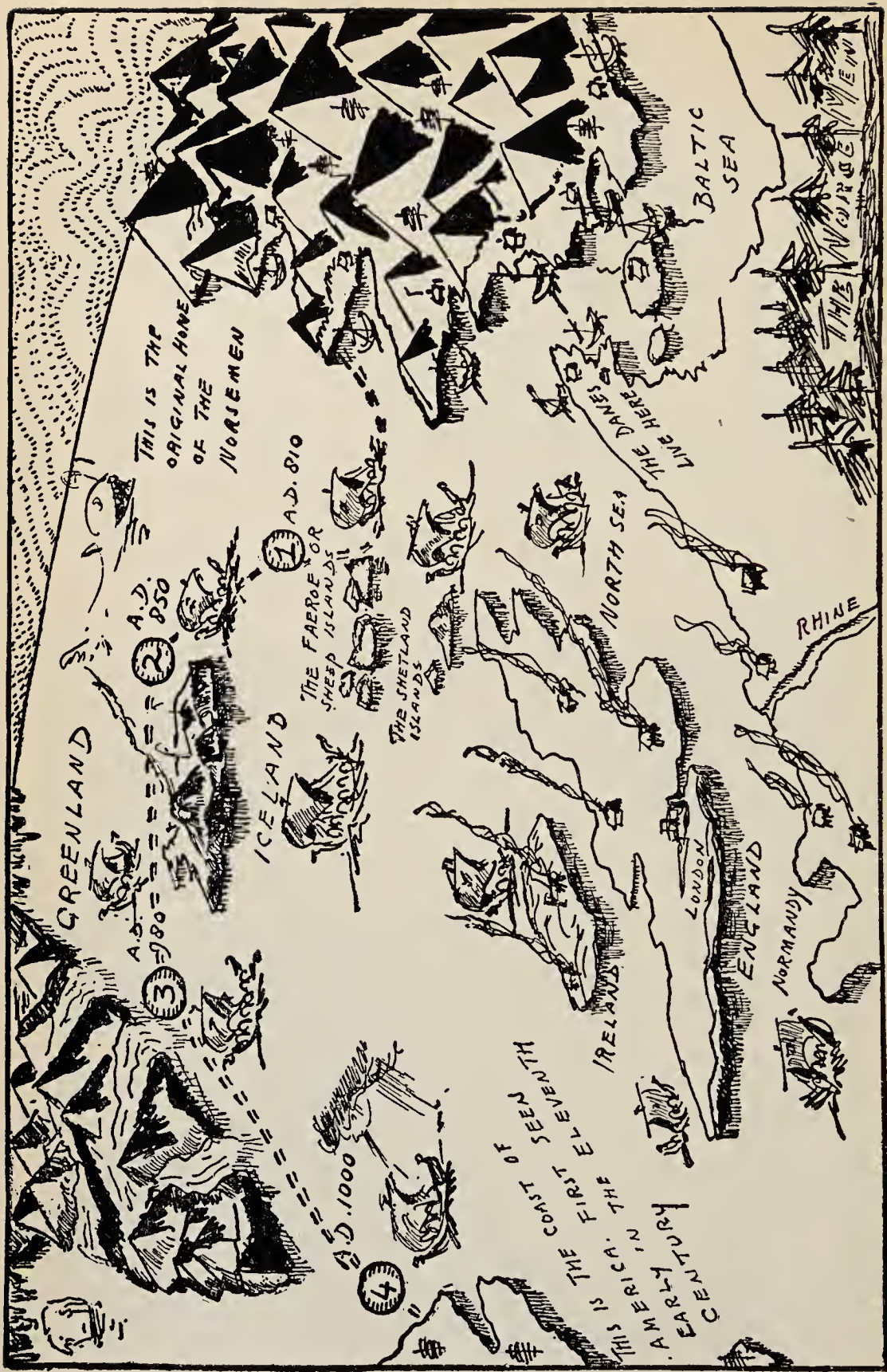


THE NORSEMEN GO TO RUSSIA

colony. After the Romans left, it had been conquered by the Angles and the Saxons, two German tribes from Schleswig. Next the Danes had taken the greater part of the country and had established the kingdom of Knut. The Danes had been driven away and now (it was early in the eleventh century) another Saxon king, Edward the Confessor, was on the



THE NORMANS LOOK ACROSS THE CHANNEL



THE WORLD OF THE NORSEMEN

throne. But Edward was not expected to live long, and he had no children. The circumstances favored the ambitious dukes of Normandy.

In 1066 Edward died. Immediately William of Normandy crossed the channel, defeated and killed Harold of Wessex (who had taken the crown) at the battle of Hastings, and proclaimed himself king of England.

In another chapter I have told you how in the year 800 a German chieftain had become a Roman emperor. Now in the year 1066 the grandson of a Norse pirate was recognized as king of England.

Why should we ever read fairy stories, when the truth of history is so much more interesting and entertaining?

FEUDALISM

THE following, then, is the state of Europe in the year one thousand, when most people were so unhappy that they welcomed the prophecy foretelling the approaching end of the world and rushed to the monasteries, that the Day of Judgment might find them engaged upon devout duties.

At an unknown period, the Germanic tribes had left their old home in Asia and had moved westward into Europe. By sheer pressure of numbers they had forced their way into the Roman Empire. They had destroyed the great western empire, but the eastern part, being off the main route of the great migrations, had managed to survive and feebly continued the traditions of Rome's ancient glory.

During the days of disorder which had followed (the true "dark ages" of history, the sixth and seventh centuries of our era), the German tribes had been persuaded to accept the Christian religion and had recognized the Bishop of Rome as the pope or spiritual head of the world. In the ninth century, the organizing genius of Charlemagne had revived the Roman Empire and had united the greater part of western Europe into a single state. During the tenth century this empire had gone to pieces. The western part had become a separate kingdom, France. The eastern half was known as the Holy Roman Empire of the German nation, and the rulers of this federation of states then pretended that they were the direct heirs of Cæsar and Augustus.

Unfortunately the power of the kings of France did not stretch beyond the moat of their royal residence, while the

Holy Roman Emperor was openly defied by his powerful subjects whenever it suited their fancy or their profit.

To increase the misery of the masses of the people, the triangle of western Europe was forever exposed to attacks from three sides. On the south lived the ever-dangerous Moham-medans. The western coast was ravaged by the Norsemen. The eastern frontier (defenseless except for the short stretch of the Carpathian Mountains) was at the mercy of hordes of Huns, Hungarians, Slavs, and Tartars.

The peace of Rome was a thing of the remote past, a dream of the "good old days" that were gone forever. It was a question of "fight or die," and quite naturally people preferred to fight. Forced by circumstances, Europe became an armed camp and there was a demand for strong leadership. Both king and emperor were far away. The frontiersmen (and most of Europe in the year 1000 was "frontier") must help themselves. They willingly submitted to the representatives of the king who were sent to administer the outlying districts, *provided they could protect them against their enemies*.

Soon central Europe was dotted with small principalities, each one ruled by a duke or a count or a baron or a bishop, as the case might be, and organized as a fighting unit. These dukes and counts and barons had sworn to be faithful to the king who had given them their "feudum" (hence our word "feudal") in return for their loyal services and a certain amount of taxes. But travel in those days was slow and the means of communication were exceedingly poor. The royal or imperial administrators therefore enjoyed great independence, and within the boundaries of their own provinces they assumed most of the rights which in truth belonged to the king.

But you would make a mistake if you supposed that the people of the eleventh century objected to this form of government. They supported feudalism because it was a very practical and necessary institution. Their lord and master usually lived in a big stone house erected on the top of a steep rock or built between deep moats, but within sight of his subjects. In case of danger the subjects found shelter behind



THE NORSEMEN ARE COMING

the walls of the baronial stronghold. That is why they tried to live as near the castle as possible and it accounts for the many European cities which began their career around a feudal fortress.

But the knight of the early middle ages was much more than a professional soldier. He was the civil servant of that day. He was the judge of his community and he was the chief of police. He caught the highwaymen and protected the wandering pedlars who were the merchants of the eleventh century. He looked after the dikes so that the countryside should not be flooded (just as the first noblemen had done in the valley of the Nile four thousand years before). He encouraged the troubadours who wandered from place to place telling the stories of the ancient heroes who had fought in the great wars of the migrations. Besides, he protected the churches and the monasteries within his territory, and although he could neither read nor write (it was considered unmanly to know such things) he employed a number of priests who kept his accounts and who registered the marriages and the births and the deaths that occurred within the baronial or ducal domains.

In the fifteenth century the kings once more became strong enough to exercise those powers which belonged to them because they were "anointed of God." Then the feudal knights lost their former independence. Reduced to the rank of country squires, they no longer filled a need, and soon they became a nuisance. But Europe would have perished without the "feudal system" of the dark ages. There were many bad knights, as there are many bad people to-day. But generally speaking, the rough-fisted barons of the twelfth and thirteenth centuries were hard-working administrators who rendered a most useful service to the cause of progress. During that era the noble torch of learning and art which had illuminated the world of the Egyptians and the Greeks and the Romans was burning very low. Without the knights and their good friends, the monks, civilization would have been extinguished entirely, and the human race would have been forced to begin once more where the cave man had left off.

CHIVALRY

It was quite natural that the professional fighting men of the middle ages should try to establish some sort of organization for their mutual benefit and protection. Out of this need for close organization, knighthood or chivalry was born.

We know very little about the origins of knighthood. But as the system developed, it gave the world something which it needed very badly—a definite rule of conduct which softened the barbarous customs of that day and made life more livable than it had been during the five hundred years of the dark ages. It was not an easy task to civilize the rough frontiersmen who had spent most of their time fighting Mohammedans and Huns and Norsemen. Often they were guilty of backsliding, and, having vowed all sorts of oaths about mercy and charity in the morning, they would murder all their prisoners before evening. But progress is ever the result of slow and ceaseless labor, and finally the most unscrupulous of knights was forced to obey the rules of his “class” or suffer the consequences.

These rules were different in the various parts of Europe, but they all made much of “service” and “loyalty to duty.” The middle ages regarded service as something very noble and beautiful. It was no disgrace to be a servant, provided you were a good servant and did not slacken on the job. As for loyalty, at a time when life depended upon the faithful performance of many unpleasant duties, it was the chief virtue of the fighting man.

A young knight therefore was asked to swear that he would be faithful as a servant to God and as a servant to his king. Furthermore, he promised to be generous to those whose need was greater than his own. He pledged his word that he would be humble in his personal behavior and would never boast of his own accomplishments and that he would be a friend of all those who suffered (with the exception of the Mohammedans, whom he was expected to kill on sight).

Around these vows, which were merely the Ten Commandments expressed in terms which the people of the middle ages could understand, there developed a complicated system of manners and outward behavior. The knights tried to model their own lives after the example of those heroes of Arthur's Round Table and Charlemagne's court of whom the troubadours had told them and of whom you may read in many delightful books which are enumerated at the end of this volume. They hoped that they might prove as brave as Lancelot and as faithful as Roland. They carried themselves with dignity and they spoke careful and gracious words that they might be known as true knights, however humble the cut of their coats or the size of their purses.

In this way the order of knighthood became a school of those good manners which are the oil of the social machinery. Chivalry came to mean courtesy and the feudal castle showed the rest of the world what clothes to wear, how to eat, how to ask a lady for a dance, and the thousand and one little things of everyday behavior which help to make life interesting and agreeable.

Like all human institutions, knighthood was doomed to perish as soon as it had outlived its usefulness.

The Crusades, about which one of the next chapters tells, were followed by a great revival of trade. Cities grew overnight. The townspeople became rich, hired good school teachers, and soon were the equals of the knights. The invention of gunpowder deprived the heavily armed "chevalier" of his former advantage and the use of mercenaries made it impossible to conduct a battle with the delicate niceties of a chess

tournament. The knight became superfluous. Soon he became a ridiculous figure, with his devotion to ideals that had no longer any practical value. It was said that the noble Don Quixote had been the last of the true knights. After his death, his trusted sword and his armor were sold to pay his debts.

But somehow or other that sword seems to have fallen into the hands of a number of men. Washington carried it during the hopeless days of Valley Forge. It was the only defense of Gordon, when he had refused to desert the people who had been entrusted to his care, and stayed to meet his death in the besieged fortress of Khartoum.

And I am not quite sure but that it proved of invaluable strength in winning the Great War.

POPE *vs.* EMPEROR

IT is very difficult to understand the people of bygone ages. Your own grandfather, whom you see every day, is a mysterious being who lives in a different world of ideas and clothes and manners. I am now telling you the story of some of your grandfathers who are twenty-five generations removed, and I do not expect you to catch the meaning of what I write without re-reading this chapter a number of times.

The average man of the middle ages lived a very simple and uneventful life. Even if he was a free citizen, able to come and go at will, he rarely left his own neighborhood. There were no printed books and only a few manuscripts. Here and there, a small band of industrious monks taught reading and writing and some arithmetic. But science and history and geography lay buried beneath the ruins of Greece and Rome.

Whatever people knew about the past they had learned by listening to stories and legends. Such information, which goes from father to son, is often slightly incorrect in details, but it will preserve the main facts of history with astonishing accuracy. After more than two thousand years, the mothers of India still frighten their naughty children by telling them that "Iskander will get them," and Iskander is none other than Alexander the Great, who visited India in the year 330 before the birth of Christ but whose story has lived through all these ages.

The people of the early middle ages never saw a textbook of Roman history. They were ignorant of many things which every schoolboy to-day knows before he has entered the seventh grade. But the Roman Empire, which is merely a name to you, was to them something very much alive. They felt it. They willingly recognized the pope as their spiritual leader because he lived in Rome and represented the idea of the Roman super-power. And they were profoundly grateful when Charlemagne, and afterward Otto the Great, revived the idea of a world-empire and created the Holy Roman Empire, that the world might again be as it always had been.

But the fact that there were two different heirs to the Roman tradition placed the faithful burghers of the middle ages in a difficult position. The theory behind the medieval political system was both sound and simple. While the worldly master (the emperor) looked after the physical well-being of his subjects, the spiritual master (the pope) guarded their souls.

In practice, however, the system worked very badly. The emperor invariably tried to interfere with the affairs of the Church and the pope retaliated and told the emperor how he should rule his domains. Then they told each other to mind their own business in very unceremonious language, and the inevitable end was war.

In those circumstances, what were the people to do? A good Christian obeyed both the pope and his king. But the pope and the emperor were enemies. Which side should a dutiful subject and an equally dutiful Christian take?

It was never easy to give the correct answer. When the emperor happened to be a man of energy and was sufficiently well provided with money to organize an army, he was very apt to cross the Alps and march on Rome, besiege the pope in his own palace if need be, and force His Holiness to obey the imperial instructions or suffer the consequences.

But more frequently the pope was the stronger. Then the emperor or the king together with all his subjects was excommunicated. This meant that all churches were closed, that no

one could be baptized, that no dying man could be given absolution—in short, that half of the functions of medieval government came to an end.

More than that, the people were absolved from their oath of loyalty to their sovereign and were urged to rebel against their master. But if they followed this advice of the distant pope and were caught, they were hanged by their near-by liege lord, and that too was very unpleasant.

Indeed, the poor fellows were in a difficult position and none fared worse than those who lived during the latter half of the eleventh century, when the Emperor Henry IV of Germany and Pope Gregory VII fought a two-round battle which decided nothing and upset the peace of Europe for almost fifty years.

In the middle of the eleventh century there had been a strong movement for reform in the Church. The election of the pope, thus far, had been a most irregular affair. It was to the advantage of the Holy Roman Emperors to have a well-disposed priest elected to the Holy See. They frequently came to Rome at the time of election and used their influence for the benefit of one of their friends.

In the year 1059 this had been changed. By a decree of Pope Nicholas II the principal priests and deacons of the churches in and around Rome were organized into the so-called college of cardinals, and this gathering of prominent churchmen (the word "cardinal" meant principal) was given the exclusive power of electing the future popes.

In the year 1073 the college of cardinals elected a priest by the name of Hildebrand, the son of very simple parents in Tuscany, as pope, and he took the name of Gregory VII. His energy was unbounded. His belief in the supreme powers of his holy office was built upon a granite rock of conviction and courage. In the mind of Gregory, the pope was not only the absolute head of the Christian Church, but also the highest court of appeal in all worldly matters. The pope who had elevated simple German princes to the dignity of emperor could depose them at will. He could veto any law passed by



THE CASTLE

duke or king or emperor, but whosoever should question a papal decree, let him beware, for the punishment would be swift and merciless.

Gregory sent ambassadors to all the European courts to inform the potentates of Europe of his new laws and asked them to take due notice of their contents. William the Conqueror promised to be good, but Henry IV, who since the age of six had been fighting with his subjects, had no intention of submitting to the papal will. He called together a college of German bishops, accused Gregory of every crime under the sun, and then had him deposed by the council of Worms.

The pope answered with excommunication and a demand that the German princes rid themselves of their unworthy ruler. The German princes, happy to be rid of Henry, asked the pope to come to Augsburg and help them elect a new emperor.

Gregory left Rome and traveled northward. Henry, who was no fool, appreciated the danger of his position. At all costs he must make peace with the pope, and he must do it at once. In the midst of winter he crossed the Alps and hastened to Canossa, where the pope had stopped for a short rest. Three long days, from the 25th to the 28th of January of the year 1077, Henry, dressed as a penitent pilgrim (but with a warm sweater underneath his monkish garb), waited outside the gates of the



HENRY IV AT CANOSSA

castle of Canossa. Then he was allowed to enter and was pardoned for his sins. But the repentance did not last long. As soon as Henry had returned to Germany, he behaved exactly as before. Again he was excommunicated. For the second time a council of German bishops deposed Gregory, but this time Henry crossed the Alps at the head of a large

army, besieged Rome, and forced Gregory to retire to Salerno, where he died in exile. This first violent outbreak decided nothing. As soon as Henry was back in Germany, the struggle between pope and emperor was continued.

The Hohenstaufen family, which got hold of the imperial German throne shortly afterward, were even more independent than their predecessors. Gregory had claimed that the popes were superior to all kings because they (the popes) at the Day of Judgment would be responsible for the behavior of all the sheep of their flock, and in the eyes of God a king was one of that faithful herd.

Frederick of Hohenstaufen, commonly known as Barbarossa or Red Beard, set up the counterclaim that the empire had been bestowed upon his predecessor "by God himself," and as the empire included Italy and Rome, he began a campaign which was to add these "lost provinces" to the northern country. Barbarossa was accidentally drowned in Asia Minor during the second Crusade, but his son Frederick II, a brilliant young man who in his youth had been exposed to the civilization of the Mohammedans of Sicily, continued the war. The popes accused him of heresy. It is true that Frederick seems to have felt a deep and serious contempt for the rough Christian world of the North, for the boorish German knights, and the intriguing Italian priests. But he held his tongue, went on a Crusade and took Jerusalem from the infidel, and was duly crowned as king of the Holy City. Even this act did not placate the pope. He deposed Frederick and gave his Italian possessions to Charles of Anjou, the brother of that King Louis of France who became famous as Saint Louis. This led to more warfare. Conrad V, the last of the Hohenstaufens, tried to regain the kingdom and was defeated and decapitated at Naples. But twenty years later the French, who had made themselves unpopular in Sicily, were all murdered during the so-called Sicilian Vespers; and so it went.

The quarrel between the popes and the emperors was never settled, but after a while the two enemies learned to leave each other alone.

In the year 1273, Rudolph of Hapsburg was elected emperor. He did not take the trouble to go to Rome to be crowned. The pope did not object, and in turn he kept away from Germany. This meant peace; but two entire centuries, which might have been used for the purpose of internal organization, had been wasted in useless warfare.

It is an ill wind, however, that bloweth no good to some one. The little cities of Italy, by a process of careful balancing, had managed to increase their power and their independence at the expense of both emperors and popes. When the rush for the Holy Land began, they were able to handle the transportation problem of the thousands of eager pilgrims who were clamoring for passage, and at the end of the Crusades they had built themselves such strong defences of brick and of gold that they could defy pope and emperor with equal indifference.

Church and State fought each other, and a third party—the medieval city—ran away with the spoils.

THE CRUSADES

DURING three centuries there had been peace between Christians and Moslems except in Spain and in the eastern Roman Empire, the two states defending the gateways of Europe. The Mohammedans, having conquered Syria in the seventh century, were in possession of the Holy Land. But they regarded Jesus as a great prophet (though not quite as great as Mohammed), and they did not interfere with the pilgrims who wished to pray in the church which Saint Helena, the mother of the Emperor Constantine, had built on the spot of the Holy Grave. But early in the eleventh century, a Tartar tribe from the wilds of Asia, called the Turks, became masters of the Mohammedan state in western Asia and then the period of tolerance came to an end. The Turks took all of Asia Minor away from the eastern Roman emperors and made an end to the trade between East and West.

The Emperor Alexis, who rarely saw anything of his Christian neighbors of the West, appealed for help and pointed to the danger which threatened Europe should the Turks take Constantinople.

The Italian cities which had established colonies along the coast of Asia Minor and Palestine, in fear for their possessions, reported terrible stories of Turkish atrocities and Christian suffering. All Europe got excited.

Pope Urban II, a Frenchman, who had been educated at the same famous cloister which had trained Gregory VII, thought that the time had come for action. The general state

of Europe was far from satisfactory. The primitive agricultural methods of that day (unchanged since Roman times) caused a constant scarcity of food. There were unemployment and hunger and these are apt to lead to discontent and riots. Western Asia in older days had fed millions. It was an excellent field for the purpose of immigration.

Therefore, at the council of Clermont in France in the year 1095 the pope arose, described the horrors which the infidels had inflicted upon the Holy Land, gave a glowing description of this country which ever since the days of Moses had been overflowing with milk and honey, and exhorted the knights of France and the people of Europe in general to leave wife and child and deliver Palestine from the Turks.

A wave of religious hysteria swept across the continent. All reason stopped. Men would drop their hammers and saws, walk out of their shops, and take the nearest road to the East to go and kill Turks. Children would leave their homes to "go to Palestine" and bring the terrible Turks to their knees by the mere appeal of their youthful zeal and Christian piety. Fully ninety per cent of those enthusiasts never got within sight of the Holy Land. They had no money. They were forced to beg or steal to keep alive. They became a danger to the safety of the highroads, and they were killed by the angry country people.

The first Crusade, a wild mob of honest Christians, defaulting bankrupts, penniless noblemen, and fugitives from justice, following the lead of half-crazy Peter the Hermit and Walter-without-a-Cent, began their campaign against the Infidels by murdering all the Jews whom they met by the way. They got as far as Hungary, and then they were all killed.

This experience taught the Church a lesson. Enthusiasm alone would not set the Holy Land free. Organization was as necessary as good will and courage. A year was spent in training and equipping an army of 200,000 men. They were placed under command of Godfrey of Bouillon, Robert, duke of Normandy, Robert, count of Flanders, and a number of other noblemen, all experienced in the art of war.

In the year 1096 this second Crusade started upon its long voyage. At Constantinople the knights did homage to the emperor. (For as I have told you, traditions die hard, and a Roman emperor, however poor and powerless, was still held in great respect.) Then they crossed into Asia, killed all the



THE FIRST CRUSADE

Moslems who fell into their hands, stormed Jerusalem, massacred the Mohammedan population, and marched to the Holy Sepulchre to give praise and thanks amidst tears of piety and gratitude. But soon the Turks were strengthened by the arrival of fresh troops. Then they retook Jerusalem and in turn killed the faithful followers of the Cross.

During the next two centuries, seven other Crusades took place. Gradually the Crusaders learned the technique of the trip. The land voyage was too tedious and too dangerous. They preferred to cross the Alps and go to Genoa or Venice, where they took ship for the east. The Genoese and the Venetians made this trans-Mediterranean passenger service a very profitable business. They charged exorbitant rates, and when the Crusaders (most of whom had very little money) could not



THE WORLD OF THE CRUSADERS

pay the price, these Italian "profiteers" kindly allowed them to "work their way across." In return for a fare from Venice to Acre, the Crusader undertook to do a stated amount of fighting for the owners of his vessel. In this way Venice greatly increased her territory along the coast of the Adriatic and in Greece, where Athens became a Venetian colony, and in the islands of Cyprus and Crete and Rhodes.



THE CRUSADERS TAKE JERUSALEM

suffered a complete change of heart. They came to despise the Greeks of Byzantium, who cheated them and frequently betrayed the cause of the Cross, and the Armenians and all the other Levantine races, and they began to appreciate the virtues of their enemies, who proved to be generous and fair opponents.

Of course, it would never do to say this openly. But when the Crusader returned home, he was likely to imitate the manners which he had learned from his heathenish foe, compared to whom the average western knight was still a good deal of a country bumpkin. He also brought with him several new food-stuffs, such as peaches and spinach, which he planted in

All this, however, helped little in settling the question of the Holy Land. After the first enthusiasm had worn off, a short crusading trip became part of the liberal education of every well-bred young man, and there never was any lack of candidates for service in Palestine. But the old zeal was gone. The Crusaders, who had begun their warfare with deep hatred for the Mohammedans and great love for the Christian people of the eastern Roman Empire and Armenia, suf-

his garden and grew for his own benefit. He gave up the barbarous custom of wearing a load of heavy armor and appeared in the flowing robes of silk or cotton which were the traditional habit of the followers of the Prophet and were originally worn by the Turks. Indeed the Crusades, which had begun as a punitive expedition against the Heathen, became a course of general instruction in civilization for millions of young Europeans.

From a military and political point of view the Crusades were a failure. Jerusalem and a number of cities were taken and lost. A dozen little kingdoms were established in Syria and Palestine and Asia Minor, but they were reconquered by the Turks and after the year 1244 (when Jerusalem became definitely Turkish) the status of the Holy Land was the same as it had been before 1095.

But Europe had undergone a great change. The people of the West had been allowed a glimpse of the light and the sunshine and the beauty of the East. Their dreary castles no longer satisfied them. They wanted a broader life. Neither Church nor State could give this to them.

They found it in the cities.



THE CRUSADER'S GRAVE

THE MEDIEVAL CITY

THE early part of the middle ages had been an era of pioneering and of settlement. A new people, who thus far had lived outside the wild range of forest, mountains, and marshes which protected the northeastern frontier of the Roman Empire, had forced its way into the plains of western Europe and had taken possession of most of the land. They were restless, as all pioneers have been since the beginning of time. They liked to be "on the go." They cut down the forests and they cut each other's throats with equal energy. Few of them wanted to live in cities. They insisted upon being "free." They loved to feel the fresh air of the hillsides fill their lungs while they drove their herds across the wind-swept pastures. When they no longer liked their old homes, they pulled up stakes and went away in search of fresh adventures.

The weaker ones died. The hardy fighters and the courageous women who had followed their men into the wilderness survived. In this way they developed a strong race of men. They cared little for the graces of life. They were too busy to play the fiddle or write pieces of poetry. They had little love for discussions. The priest, "the learned man" of the village (and before the middle of the thirteenth century, a layman who could read and write was regarded as a "sissy"), was supposed to settle all questions which had no direct practical value. Meanwhile the German chieftain, the Frankish baron, the Northman duke (or whatever their names and titles) occupied their share of the territory which once had been part of

the great Roman Empire, and among the ruins of past glory they built a world of their own which pleased them mightily and which they considered quite perfect.

They managed the affairs of their castles and the surrounding country to the best of their ability. They were as faithful to the commandments of the Church as any weak mortal could hope to be. They were sufficiently loyal to their king or emperor to keep on good terms with those distant but always dangerous potentates. In short, they tried to do right and to be fair to their neighbors without being exactly unfair to their own interests.

It was not an ideal world in which they found themselves. The greater part of the people were serfs or "villeins," farmhands who were as much a part of the soil upon which they lived as the cows and sheep whose stables they shared. Their fate was not particularly happy nor was it particularly unhappy. But what was one to do? The good Lord who ruled the world of the middle ages had undoubtedly ordered everything for the best. If He, in his wisdom, had decided that there must be both knights and serfs, it was not the duty of these faithful sons of the Church to question the arrangement. The serfs, therefore, did not complain, but when they were too hard driven they would die off like cattle which are not fed and stabled in the right way, and then something would be hastily done to better their condition. But if the progress of the world had been left to the serf and his feudal master, we would still be living after the fashion of the twelfth century, saying "abracadabra" when we tried to stop a toothache, and feeling a deep contempt and hatred for the dentist who offered to help us with his "science," which most likely was of Mohammedan or heathenish origin and therefore both wicked and useless.

When you grow up you will discover that many people do not believe in "progress," and they will prove to you by the terrible deeds of some of our own contemporaries that "the world does not change." But I hope that you will not pay much attention to such talk. You see, it took our ancestors almost a million years to learn how to walk on their hind legs.

Other centuries had to go by before their animal-like grunts developed into an understandable language. Writing—the art of preserving our ideas for the benefit of future generations, without which no progress is possible—was invented only four thousand years ago. The idea of turning the forces of nature into the obedient servants of man was quite new in the days of your own grandfather. It seems to me, therefore, that we are making progress at an unheard-of rate of speed. Perhaps we have paid a little too much attention to the mere physical comforts of life. That will change in due course of time and we shall then attack the problems which are not related to health and to wages and plumbing and machinery in general.

But please do not be too sentimental about the “good old days.” Many people who only see the beautiful churches and the great works of art which the middle ages have left behind grow quite eloquent when they compare our own ugly civilization with its hurry and its noise and the evil smells of back-firing motor trucks with the cities of a thousand years ago. But these mediæval churches were invariably surrounded by miserable hovels compared to which a modern tenement house stands forth as a luxurious palace. It is true that the noble Lancelot and the equally noble Parsifal, the pure young hero who went in search of the Holy Grail, were not bothered by the odor of gasoline. But there were other smells of the barn-yard variety—odors of decaying refuse which had been thrown into the street, of pigsties surrounding the bishop’s palace, of unwashed people who had inherited their coats and hats from their grandfathers and who had never learned the blessing of soap. I do not want to paint too unpleasant a picture. But when you read in the ancient chronicles that the king of France, looking out of the windows of his palace, fainted at the stench caused by the pigs rooting in the streets of Paris, when an ancient manuscript recounts a few details of an epidemic of the plague or of smallpox, then you begin to understand that “progress” is something more than a catchword used by modern advertising men.

No, the progress of the last six hundred years would not

have been possible without the existence of cities. I shall, therefore, have to make this chapter a little longer than many of the others. It is too important to be reduced to three or four pages, devoted to mere political events.

The ancient world of Egypt and Babylonia and Assyria had been a world of cities. Greece had been a country of city-states. The history of Phœnicia was the history of two cities called Sidon and Tyre. The Roman Empire was the "hinterland" of a single town. Writing, art, science, architecture, literature, the theater—the list is endless—have all been products of the city.

For almost four thousand years the wooden beehive which we call a town had been the workshop of the world. Then came the great migrations. The Roman Empire was destroyed. The cities were burned down, and Europe once more became a land of pastures and little agricultural villages. During the dark ages the fields of civilization had lain fallow.

The Crusades had prepared the soil for a new crop. It was time for the harvest, but the fruit was plucked by the burghers of the free cities.

I have told you the story of the castles and the monasteries, with their heavy stone enclosures—the homes of the knights and the monks, who guarded men's bodies and their souls. You have seen how a few artisans (butchers and bakers and an occasional candlestick maker) came to live near the castle, to attend to the wants of their masters and to find protection in case of danger. Sometimes the feudal lord allowed these people to surround their houses with a stockade. But they were dependent for their living upon the good will of the mighty Seigneur of the castle. When he went about they knelt before him and kissed his hand.

Then came the Crusades, and many things changed. The migrations had driven people from the northeast to the west. The Crusades made millions of people travel from the west to the highly civilized regions of the southeast. They discovered that the world was not bounded by the four walls of their little settlements. They came to appreciate better clothes, more com-

fortable houses, new dishes, products of the mysterious Orient. After their return to their old homes, they insisted that they be supplied with those articles. The pedlar with his pack upon his back—the only merchant of the dark ages—added these goods to his old merchandise, bought a cart, hired a few ex-Crusaders to protect him against the crime wave which followed this great international war, and went forth to do business upon a more modern and larger scale. His career was not an easy one. Every time he entered the domains of another lord he had to pay tolls and taxes. But the business was profitable all the same, and the pedlar continued to make his rounds.

Soon certain energetic merchants discovered that the goods which they had always imported from afar could be made at home. They turned part of their homes into a workshop. They ceased to be merchants and became manufacturers. They sold their products not only to the lord of the castle and to the abbot in his monastery, but they exported them to near-by towns. The lord and the abbot paid them with products of their farms, eggs and wines, and with honey, which in those early days was used as sugar. But the citizens of distant towns were obliged to pay in cash, and the manufacturer and the merchant began to own little pieces of gold, which entirely changed their position in the society of the early middle ages.

It is difficult for you to imagine a world without money. In a modern city one cannot possibly live without money. All day long you carry a pocket full of small discs of metal to "pay your way." You need a nickel for the street-car, a dollar for a dinner, three cents for an evening paper. But many people of the early middle ages never saw a piece of coined money from the time they were born to the day of their death. The gold and silver of Greece and Rome lay buried beneath the ruins of their cities. The world of the migrations, which had succeeded the Empire, was an agricultural world. Every farmer raised enough grain and enough sheep and enough cows for his own use.

The medieval knight was a country squire and was rarely

forced to pay for materials in money. His estates produced everything that he and his family ate and drank and wore on their backs. The bricks for his house were made along the banks of the nearest river. Wood for the rafters of the hall was cut from the baronial forest. The few articles that had to



THE CASTLE AND THE CITY

come from abroad were paid for in goods—in honey, in eggs, in fagots.

But the Crusades upset the routine of that old agricultural life in a very drastic fashion. Suppose that the Duke of Hildesheim was going to the Holy Land. He must travel thousands of miles, and he must pay his passage and his hotel bills.

At home he could pay with products of his farm. But he could not well take a hundred dozen eggs and a cartload of hams with him to satisfy the greed of the shipping agent of Venice or the innkeeper of the Brenner Pass. These gentlemen insisted upon cash. His lordship therefore was obliged to take a small quantity of gold with him upon his voyage. Where could he find this gold? He could borrow it from the Lombards, the descendants of the old Longobards, who had turned professional money-lenders and, seated behind their exchange-table (commonly known as "banco" or bank), were glad to let his Lordship have a few hundred gold pieces in exchange for a mortgage upon his estates, that they might be repaid in case his Lordship should die at the hands of the Turks.

That was dangerous business for the borrower. In the end, the Lombards often owned the estates and the knight became a bankrupt, who hired himself out as a fighting man to a more powerful and more careful neighbor.

His Grace could also go to that part of the town where the Jews were forced to live. There he could borrow money at a rate of fifty or sixty per cent interest. That, too, was bad business. But was there a way out? Some of the people of the little city which surrounded the castle were said to have money. They had known the young lord all his life. His father and their fathers had been good friends. They would not be unreasonable in their demands. Very well. His Lordship's clerk, a monk who could write and keep accounts, sent a note to the best known merchants and asked for a small loan. The townspeople met in the workroom of the jeweller who made chalices for the near-by churches and discussed this demand. They could not well refuse. It would serve no purpose to ask for "interest." In the first place, it was against the religious principles of most people to take interest and in the second place, it would never be paid except in agricultural products and of these the people had enough and to spare.

"But," suggested the tailor who spent his days quietly sitting upon his table and who was somewhat of a philosopher, "suppose that we ask some favor in return for our money.



THE MEDIEVAL TOWN

We are all fond of fishing. But his Lordship won't let us fish in his brook. Suppose that we let him have a hundred ducats and that he give us in return a written guarantee allowing us to fish all we want in all of his rivers. Then he gets the hundred which he needs, but we get the fish and it will be good business all around."

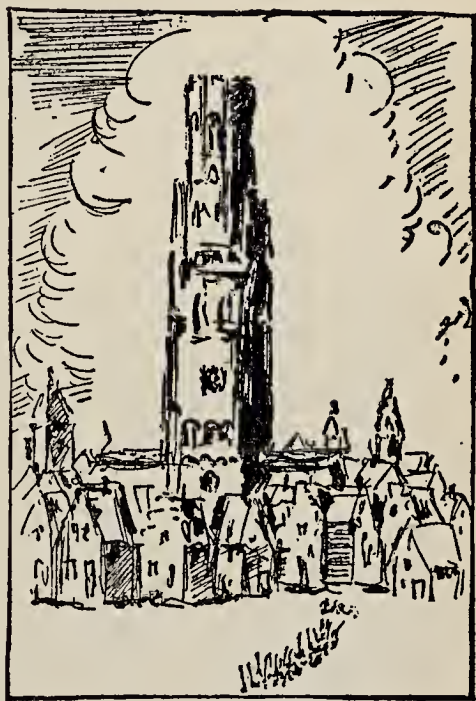
The day his Lordship accepted this proposition (it seemed such an easy way of getting a hundred gold pieces) he signed the death-warrant of his own power. His clerk drew up the agreement. His Lordship made his mark (for he could not sign his name) and departed for the East. Two years later he came back, dead broke. The townspeople were fishing in the castle pond. The sight of the silent row of anglers annoyed his Lordship. He told his equerry to go and chase the crowd away. They went, but that night a delegation of merchants visited the castle. They were very polite. They congratulated his Lordship upon his safe return. They were sorry his Lordship had been annoyed by the fishermen, but as his Lordship might perhaps remember he had himself given them permission to fish, and the tailor produced the charter which had been kept in the safe of the jeweller ever since the master had gone to the Holy Land.

His Lordship was much annoyed. But once more he was in dire need of some money. In Italy he had signed his name to certain documents which were now in the possession of Silvestro dei Medici, the well-known banker. These documents were "promissory notes," and they were due two months from date. Their total amount came to three hundred and forty pounds, Flemish gold. Under these circumstances, the noble knight could not well show the rage which filled his heart and his proud soul. Instead, he suggested another little loan. The merchants retired to discuss the matter.

After three days they came back and said "yes." They were only too happy to be able to help their master in his difficulties, but in return for the 340 golden pounds would he give them another written promise (another charter) that they, the townspeople, might establish a council of their own to be

elected by all the merchants and free citizens of the city, said council to manage civic affairs without interference from the castle?

His Lordship was confoundedly angry. But again, he needed the money. He said yes, and signed the charter. Next week, he repented. He called his soldiers and went to the house of the jeweller and asked for the documents which his crafty subject had cajoled out of him under the pressure of circumstances. He took them away and burned them. The townspeople stood by and said nothing. But when next his Lordship needed money to pay for the dowry of his daughter, he was unable to get a single penny. After that little affair at the jeweller's his credit was not considered good. He was forced to eat humble pie and offer to make certain reparations. Before his Lordship got the first installment of the stipulated sum, the townspeople were once more in possession of all their old charters and a brand new one which permitted them to build a "city hall" and a strong tower where all the charters might be kept protected against fire and theft, which really meant protected against future violence on the part of the lord and his armed followers.



THE TOWER

This, in a very general way, is what happened during the centuries which followed the Crusades. It was a slow process, this gradual shifting of power from the castle to the city. There was some fighting. A few tailors and jewellers were killed and a few castles went up in smoke. But such occurrences were not common. Almost imperceptibly the towns grew richer

and the feudal lords grew poorer. To maintain themselves they were forever forced to exchange charters of civic liberty in return for ready cash. The cities grew. They offered an asylum to runaway serfs, who gained their liberty after they had lived a number of years behind the city walls. They came to be the home of the more energetic elements of the surrounding country districts. They were proud of their new importance and expressed their power in the churches and public



GUNPOWDER

buildings which they erected around the old market place, where centuries before the barter of eggs and sheep and honey and salt had taken place. They wanted their children to have a better chance in life than they had enjoyed themselves. They hired monks to come to their city and be school teachers. When they heard of a man who could paint pictures upon boards, they offered him a pension if he would come and cover the walls

of their chapels and their town hall with scenes from the Holy Scriptures.

Meanwhile his Lordship, in the dreary and drafty halls of his castle, saw all this upstart splendor and regretted the day when first he had signed away a single one of his sovereign rights and prerogatives. But he was helpless. The townspeople with their well-filled strong boxes snapped their fingers at him. They were free men, fully prepared to hold what they had gained by the sweat of their brows and after a struggle which had lasted for more than ten generations.

MEDIEVAL SELF-GOVERNMENT

As long as people were “nomads,” wandering tribes of shepherds, all men had been equal and had been responsible for the welfare and safety of the entire community.

But after they had settled down and some had become rich and others had grown poor, the government was apt to fall into the hands of those who were not obliged to work for their living and who could devote themselves to politics.

I have told you how this had happened in Egypt and in Mesopotamia and in Greece and in Rome. It occurred among the Germanic population of western Europe as soon as order had been restored. The western European world was ruled in the first place by an emperor who was elected by the seven or eight most important kings of the vast Roman Empire of the German nation and who enjoyed a great deal of imaginary and very little actual power. It was ruled by a number of kings who sat upon shaky thrones. The everyday government was in the hands of thousands of feudal princelets. Their subjects were peasants or serfs. There were few cities. There was hardly any middle class. But during the thirteenth century (after an absence of almost a thousand years) the middle class—the merchant class—once more appeared upon the historical stage and its rise in power, as we saw in the last chapter, had meant a decrease in the influence of the castle folk.

Thus far, the king, in ruling his domains, had only paid attention to the wishes of his noblemen and his bishops. But the new world of trade and commerce which grew out of the

ON JULY 4, OF THE YEAR 1776
THIRTEEN COLONIES OF THE
NORTH AMERICAN CONTINENT
DECLARED THEMSELVES
INDEPENDENT FROM ENGLAND.

THE UNITED STATES

THE ATLANTIC OCEAN

ENGLAND

ON JANUARY 30, 1649
THE ENGLISH PEOPLE
DECAPITATED
KING CHARLES I



THE DEVELOPMENT OF
THE IDEA OF POPULAR
SOVEREIGNTY

DECEMBER 22, 1688
KING JAMES II
AFTER A QUARREL
WITH HIS SUBJECTS
FLEES TO FRANCE



FRANCE

BY THE ACT OF
ADJURATION OF 1581
THE ESTATES GENERAL
DECLARE THAT KING
PHILIP HAD FORFEITED
HIS SOVEREIGNTY OVER THEM.

HOLLAND

SWITZERLAND
BETWEEN 1290 AND
1309 THREE SWISS
CANTONS GAINED
THEIR INDEPENDENCE
FROM THE HABSBURG.

ON JANUARY 21, 1793
THE FRENCH PEOPLE
DECAPITATED KING LOUIS XVI



ICELAND

THE ICELANDERS ESTABLISHED
A FORM OF SELF GOVERNMENT
IN THE NINTH CENTURY.



THE SPREADING OF THE IDEA OF POPULAR SOVEREIGNTY

Crusades forced him to recognize the middle class or suffer from an ever-increasing emptiness of his exchequer. Their majesties (if they had followed their hidden wishes) would have as lief consulted their cows and their pigs as the good burghers of their cities. But they could not help themselves. They swallowed the bitter pill because it was gilded, but not without a struggle.

In England, during the absence of Richard the Lion Hearted (who had gone to the Holy Land, but who was spending the greater part of his crusading voyage in an Austrian jail), the government of the country had been placed in the hands of John, a brother of Richard, who was his inferior in the art of war, but his equal as a bad administrator. John had begun his career as a regent by losing Normandy and the greater part of the French possessions. Next, he had managed to get into a quarrel with Pope Innocent III, the famous enemy of the Hohenstaufens. The pope had excommunicated John (as Gregory VII had excommunicated the Emperor Henry IV two centuries before). In the year 1213 John had been obliged to make an ignominious peace, just as Henry IV had been obliged to do in the year 1077.

Undismayed by his lack of success, John continued to abuse his royal power until his disgruntled vassals made a prisoner of their anointed ruler and forced him to promise that he would be good and would never again interfere with the ancient rights of his subjects. All this happened on a little island in the Thames, near the village of Runnymede, on the 15th of June of the year 1215. The document to which John signed his name was called the Big Charter—the Magna Carta. It contained very little that was new. It restated in short and direct sentences the ancient duties of the king and enumerated the privileges of his vassals. It paid little attention to the rights (if any) of the vast majority of the people, the peasants, but it offered certain securities to the rising class of the merchants. It was a charter of great importance because it defined the powers of the king with more precision than had ever been done before. But it was still a purely medieval document. It

did not refer to common human beings, unless they happened to be the property of the vassal, which must be safeguarded against royal tyranny just as the baronial woods and cows were protected against an excess of zeal on the part of the royal foresters.

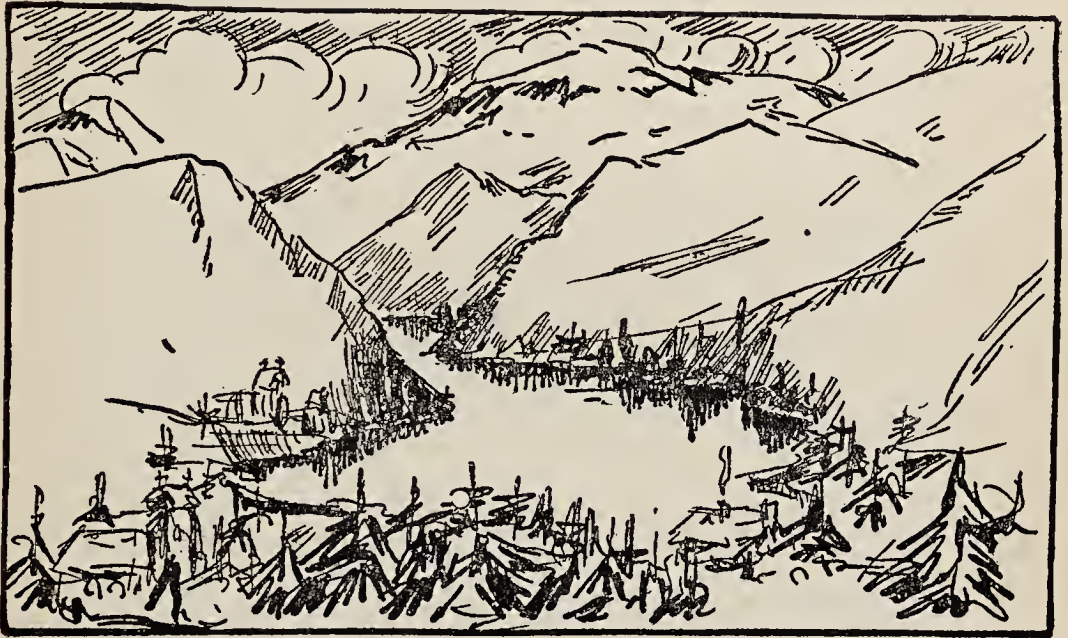
A few years later, however, we begin to hear a very different note in the councils of His Majesty.

John, who was bad, both by birth and inclination, solemnly had promised to obey the Great Charter and then had broken every one of its many stipulations. Fortunately, he soon died and was succeeded by his son Henry III, who was forced to recognize the charter anew. Meanwhile, Uncle Richard, the Crusader, had cost the country a great deal of money and the king was obliged to ask for a few loans that he might pay his obligations to the Jewish money-lenders. The large landowners and the bishops who acted as councillors to the king could not provide him with the necessary gold and silver. The king then gave orders that a few representatives of the cities be called upon to attend the sessions of his Great Council. They made their first appearance in the year 1265. They were expected to act only as financial experts and not to take part in the general discussion of matters of state.

Gradually, however, these representatives of the "commons" were consulted upon many problems and the meeting of noblemen, bishops, and city delegates developed into a regular parliament, a place "*où l'on parlait*," which means in English where people talked, before important affairs of state were decided upon.

But the institution of such a general advisory board with certain executive powers was not an English invention, as seems to be the general belief, and government by a "king and his parliament" was by no means restricted to the British Isles. You will find it in every part of Europe. In some countries, like France, the rapid increase of the Royal power after the middle ages reduced the influence of the "parliament" to nothing. In the year 1302 representatives of the cities had been admitted to the meeting of the French Parliament, but five

centuries had to pass before this "Parliament" was strong enough to assert the rights of the middle class, the so-called Third Estate, and break the power of the king. Then they made up for lost time and during the French Revolution abolished the king, the clergy, and the nobles and made repre-



THE HOME OF SWISS LIBERTY

sentatives of the common people the rulers of the land. In Spain, the "cortes" (the king's council) had been opened to the commoners as early as the first half of the twelfth century. In the German Empire, a number of important cities had obtained the rank of "imperial cities" whose representatives must be heard in the imperial diet.

In the Scandinavian country, the story of representative government is particularly interesting. In Sweden, representatives of the people attended the sessions of the Rigsdag at the first meeting of the year 1359. In Denmark, the Danehof, the ancient national assembly, was reëstablished in 1314, and, although the nobles often regained control of the country at the expense of the king and the people, the representatives of the cities were never completely deprived of their power. In

Iceland, the Althing, the assembly of all free landowners, who managed the affairs of the island, began to hold regular meetings in the ninth century and continued to do so for more than a thousand years.



THE ABJURATION OF PHILIP II

In Switzerland, the freemen of the different cantons defended their assemblies against the attempts of a number of feudal neighbors with great success.

Finally, in the Low Countries (in Holland), the councils of the different duchies and counties were attended by representatives of the third estate as early as the thirteenth century.

In the sixteenth century a number of these small provinces rebelled against their king, abjured his majesty in a solemn meeting of the "Estates General," removed the clergy from the discussions, broke the power of the nobles, and assumed full executive authority over the newly-established Republic of The United Seven Netherlands. For two centuries, the representatives of the town-councils ruled the country without a king, without bishops, and without noblemen. The city had become supreme, and the good burghers had become the rulers of the land.

THE MEDIEVAL WORLD

DATES are a very useful invention. We could not do without them, but unless we are very careful they will play tricks with us. They are apt to make history too precise. For example, when I talk of the point of view of medieval man, I do not mean that on the 31st of December of the year 476, suddenly all the people of Europe said, "Ah, now the Roman Empire has come to an end and we are living in the middle ages. How interesting!"

You could have found men at the Frankish court of Charlemagne who were Romans in their habits, in their manners, in their outlook upon life. On the other hand, when you grow up you will discover that some of the people in this world have never passed beyond the stage of the cave man. All times and all ages overlap, and the ideas of succeeding generations play tag with each other. But it is possible to study the minds of a good many true representatives of the middle ages and then give you an idea of the average man's attitude toward life and the many difficult problems of living.

First of all, remember that the people of the middle ages never thought of themselves as free-born citizens, who could come and go at will and shape their fate according to their ability or energy or luck. On the contrary, they all considered themselves part of the general scheme of things, which included emperors and serfs, popes and heretics, heroes and swashbucklers, rich men, poor men, beggar men, and thieves. They accepted this divine ordinance and asked no questions. In this,

of course, they differed radically from modern people, who accept nothing and who are forever trying to improve their own financial and political situation.

To the man and woman of the thirteenth century, the world hereafter—a Heaven of wonderful delights and a Hell of brimstone and suffering—meant something more than empty words or vague theological phrases. It was an actual fact and the medieval burghers and knights spent the greater part of their time preparing for it. We modern people regard a noble death after a well-spent life with the quiet calm of the ancient Greeks and Romans. After three score years of work and effort, we go to sleep with the feeling that all will be well.

But during the middle ages, the King of Terrors with his grinning skull and his rattling bones was man's steady companion. He woke his victims up with terrible tunes on his scratchy fiddle—he sat down with them at dinner—he smiled at them from behind trees and shrubs when they took a girl out for a walk. If you had heard nothing but hair-raising yarns about cemeteries and coffins and fearful diseases when you were very young, instead of listening to the fairy stories of Andersen and Grimm, you, too, would have lived all your days in a dread of the final hour and the gruesome Day of Judgment. That is exactly what happened to the children of the middle ages. They moved in a world of devils and spooks and only a few occasional angels. Sometimes their fear of the future filled their souls with humility and piety, but often it influenced them the other way and made them cruel and sentimental. They would first of all murder all the women and children of a captured city, and then they would devoutly march to a holy spot and, with their hands gory with the blood of innocent victims, they would pray that a merciful Heaven forgive them their sins. Yea, they would do more than pray, they would weep bitter tears and would confess themselves the most wicked of sinners. But the next day, they would once more butcher a camp of Saracen enemies without a spark of mercy in their hearts.

Of course, the Crusaders were knights and obeyed a some-

what different code of manners from the common men. But in such respects the common man was just the same as his master. He, too, resembled a shy horse, easily frightened by a shadow or a silly piece of paper, capable of excellent and faithful service but liable to run away and do terrible damage when his feverish imagination saw a ghost.

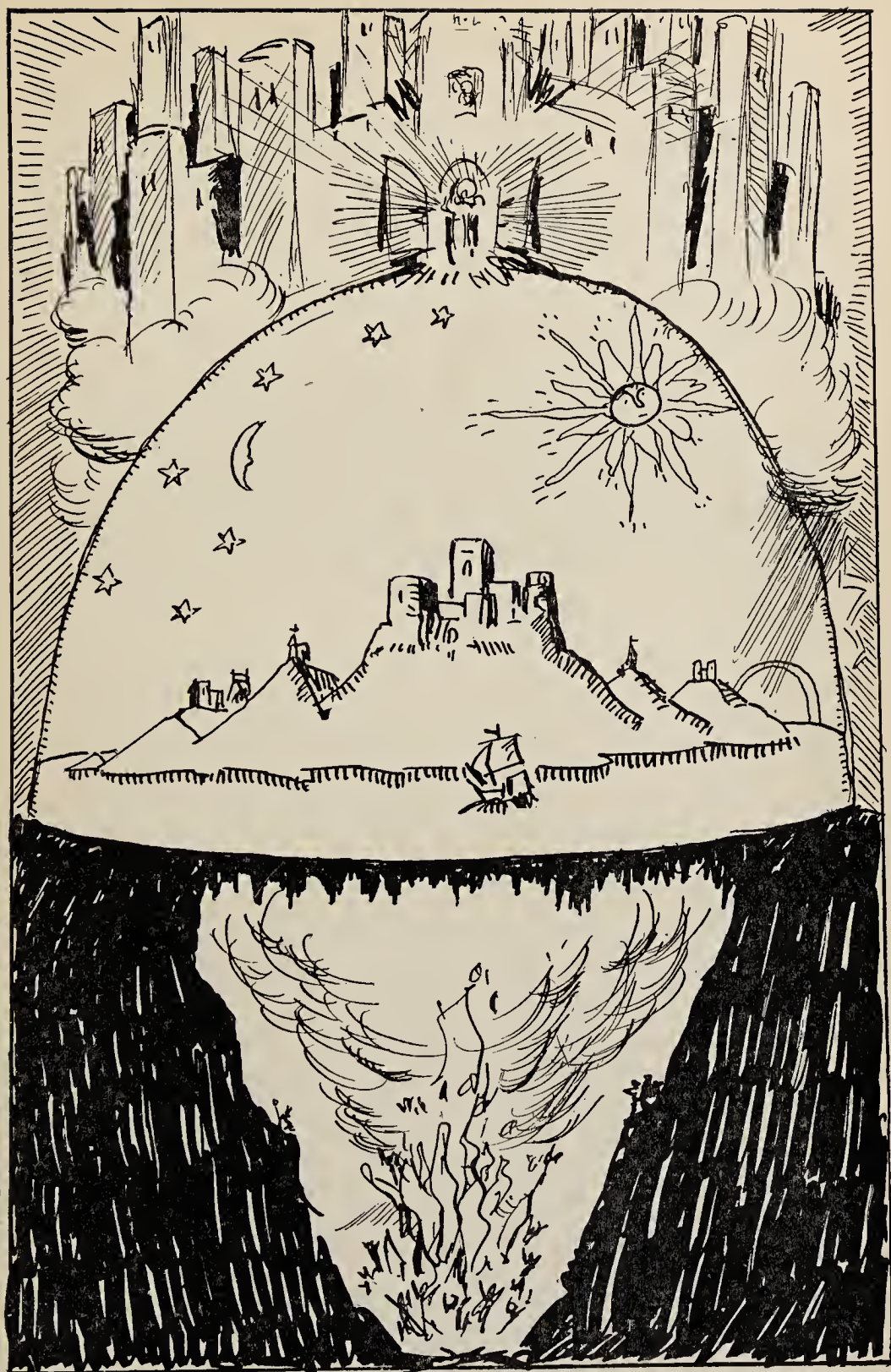
In judging these people, however, it is wise to remember the terrible disadvantages under which they lived. They were really barbarians who posed as civilized people. Charlemagne and Otto the Great were called "Roman emperors," but they had as little resemblance to a real Roman emperor (say Augustus or Marcus Aurelius) as "King" Wumba Wumba of the upper Congo has to the highly educated rulers of Sweden or Denmark. They were savages who lived amidst glorious ruins, but who did not share the benefits of the civilization which their fathers and grandfathers had destroyed. They knew nothing. They were ignorant of almost every fact which a boy of twelve knows to-day. They were obliged to go to one single book for all their information. That was the Bible. But those parts of the Bible which have influenced the history of the human race for the better are those chapters of the New Testament which teach us the great moral lessons of love, charity, and forgiveness. As a handbook of astronomy, zoölogy, botany, geometry, and all the other sciences, the venerable book is not especially useful. In the twelfth century, a second book was added to the medieval library, the great encyclopedia of useful knowledge compiled by Aristotle, the Greek philosopher of the fourth century before Christ. Why the Christian Church should have been willing to accord such high honors to the teacher of Alexander the Great, whereas they condemned all other Greek philosophers on account of their heathenish doctrines, I really do not know. But next to the Bible, Aristotle was recognized as the only reliable teacher whose works could be safely placed into the hands of true Christians.

His works had reached Europe in a somewhat roundabout way. They had gone from Greece to Alexandria. They had

then been translated from the Greek into the Arabic language by the Mohammedans, who conquered Egypt in the seventh century. They followed the Moslem armies into Spain and were taught in the Moorish universities of Cordova. The Arabic text was then translated into Latin by the Christian students who had crossed the Pyrenees to get a liberal education and this much-traveled version of the famous books was at last taught at the different schools of northwestern Europe. It was not very clear, but that made it all the more interesting.

With the help of the Bible and Aristotle, the most brilliant men of the middle ages now set to work to explain all things between Heaven and Earth in their relation to the expressed will of God. These brilliant men, the so-called Scholastics or Schoolmen, were really very intelligent, but they had obtained their information exclusively from books and never from actual observation. If they wanted to lecture on the sturgeon or on caterpillars, they read the Old and New Testaments and Aristotle, and told their students everything these good books had to say upon the subject of caterpillars and sturgeons. They did not go out to the nearest river to catch a sturgeon. They did not leave their libraries and repair to the backyard to catch a few caterpillars and look at these animals and study them in their native haunts. Even famous scholars did not inquire whether the sturgeons in the land of Palestine and the caterpillars of Macedonia might not have been different from the sturgeons and the caterpillars of western Europe.

When occasionally an exceptionally curious person like Roger Bacon appeared in the council of the learned and began to experiment with magnifying glasses and funny little telescopes and actually dragged the sturgeon and the caterpillar into the lecturing room and proved that they were different from the creatures described by the Old Testament and by Aristotle, the Schoolmen shook their dignified heads. Bacon was going too far. When he dared to suggest that an hour of actual observation was worth more than ten years with Aristotle and that the works of that famous Greek might as well have remained untranslated for all the good they had ever



THE MEDIEVAL WORLD

done, the Scholastics went to the police and said, "This man is a danger to the safety of the state. He wants us to study Greek that we may read Aristotle in the original. Why should he not be contented with our Latin-Arabic translation which has satisfied our faithful people for so many hundred years? Why is he so curious about the insides of fishes and the insides of insects? He is probably a wicked magician trying to upset the established order of things by his Black Magic." And so well did they plead their cause that the frightened guardians of the peace forbade Bacon to write a single word for more than ten years. When he resumed his studies he had learned a lesson. He wrote his books in a queer cipher which made it impossible for his contemporaries to read them, a trick which became common as the Church became more desperate in its attempts to prevent people from asking questions which would lead to doubts and infidelity.

This, however, was not done out of any wicked desire to keep people ignorant. The feeling which prompted the heretic hunters of that day was really a very kindly one. They firmly believed—nay, they knew—that this life was but the preparation for our real existence in the next world. They felt convinced that too much knowledge made people uncomfortable, filled their minds with dangerous opinions, and led to doubt and hence to perdition. A medieval Schoolman who saw one of his pupils stray away from the revealed authority of the Bible and Aristotle, that he might study things for himself, felt as uncomfortable as a loving mother who sees her young child approach a hot stove. She knows that he will burn his little fingers if he is allowed to touch it and she tries to keep him back; if necessary she will use force. But she really loves the child, and if he will only obey her, she will be as good to him as she possibly can be. In the same way the medieval guardians of people's souls, while they were strict in all matters pertaining to the Faith, slaved day and night to render the greatest possible service to the members of their flock. They held out a helping hand whenever they could, and the society of that day shows the influence of thousands of good men and

pious women who tried to make the fate of the average mortal as bearable as possible.

A serf was a serf and his position would never change. But the good Lord of the middle ages who allowed the serf to remain a slave all his life had bestowed an immortal soul upon this humble creature, and therefore he must be protected in his rights that he might live and die as a good Christian. When he grew too old or too weak to work, he must be taken care of by the feudal master for whom he had worked. The serf, therefore, who led a monotonous and dreary life, was never haunted by fear of to-morrow. He knew that he was "safe"—that he could not be thrown out of employment, that he would always have a roof over his head (a leaky roof, perhaps, but a roof all the same), and that he would always have something to eat.

This feeling of "stability" and of "safety" was found in all classes of society. In the towns the merchants and the artisans established guilds which assured every member of a steady income. It did not encourage the ambitious to do better than their neighbors. Too often the guilds gave protection to the "slacker" who managed to "get by." But they established among the laboring classes a general feeling of content and assurance which no longer exists in our day of general competition. The middle ages were familiar with the dangers of what we modern people call "corners," when a single rich man gets hold of all the available grain or soap or pickled herring, and then forces the world to buy from him at his own price. The authorities, therefore, discouraged wholesale trading and regulated the price at which merchants were allowed to sell their goods.

The middle ages disliked competition. Why compete and fill the world with hurry and rivalry and a multitude of pushing men, when the Day of Judgment was near at hand, when riches would count for nothing and when the good serf would enter the golden gates of Heaven while the bad knight would be sent to do penance in the deepest pit of Inferno?

In short, the people of the middle ages were asked to sur-

render part of their liberty of thought and action, that they might enjoy greater safety from poverty of the body and poverty of the soul.

And with a very few exceptions, they did not object. They firmly believed that they were mere visitors upon this planet—that they were here to be prepared for a greater and more important life. Deliberately they turned their backs upon a world which was filled with suffering and wickedness and injustice. They pulled down the blinds, that the rays of the sun might not distract their attention from that chapter in the Apocalypse which told them of that heavenly light which was to illumine their happiness in all eternity. They tried to close their eyes to most of the joys of the world in which they lived that they might enjoy those which awaited them in the near future. They accepted life as a necessary evil and welcomed death as the beginning of a glorious day.

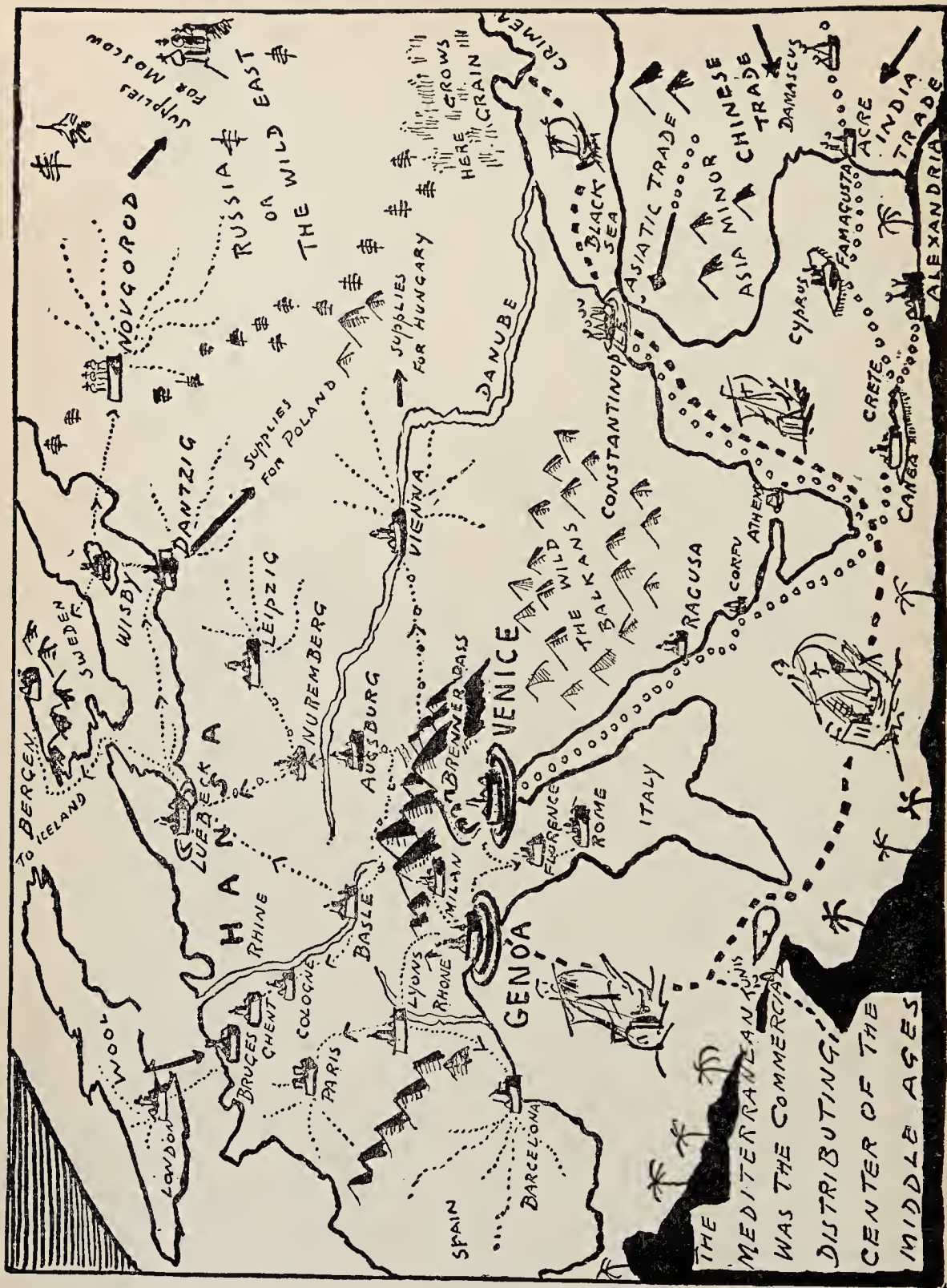
The Greeks and the Romans had never bothered about the future but had tried to establish their Paradise right here upon this earth. They had succeeded in making life extremely pleasant for those of their fellow men who did not happen to be slaves. Then came the other extreme of the middle ages, when man built himself a Paradise beyond the highest clouds and turned this world into a vale of tears for high and low, for rich and poor, for the intelligent and the dumb. It was time for the pendulum to swing back in the other direction, as I shall tell you in my next chapter.

MEDIEVAL TRADE

THERE were three good reasons why the Italian cities should have been the first to regain a position of great importance during the late middle ages. The Italian peninsula had been settled by Rome at a very early date. There had been more roads and more towns and more schools than anywhere else in Europe.

The barbarians had burned as lustily in Italy as elsewhere, but there had been so much to destroy that more had been able to survive. In the second place, the pope lived in Italy and, as the head of a vast political machine, which owned land and serfs and buildings and forests and rivers and conducted courts of law, he was in constant receipt of a great deal of money. The papal authorities had to be paid in gold and silver as did the merchants and ship-owners of Venice and Genoa. The cows and the eggs and the horses and all the other agricultural products of the north and the west must be changed into actual cash before the debt could be paid in the distant city of Rome. This made Italy the one country where there was a comparative abundance of gold and silver. Finally, during the Crusades the Italian cities had become the point of embarkation for the Crusaders and had profited to an almost unbelievable extent.

And after the Crusades had come to an end, these same Italian cities remained the distributing centers for those Oriental goods upon which the people of Europe had come to depend during the time they had spent in the Near East.



Of these towns, few were as famous as Venice. Venice was a republic built upon a mud bank. Thither people from the mainland had fled during the invasion of the barbarians in the fourth century. Surrounded on all sides by the sea, they had engaged in the business of salt-making. Salt had been very scarce during the middle ages, and the price had been high. For hundreds of years Venice had enjoyed a monopoly of this indispensable table commodity (I say indispensable, because people, like sheep, fall ill unless they get a certain amount of salt in their food). The people had used this monopoly to increase the power of their city. At times they had even dared to defy the power of the popes. They had grown rich and had begun to build ships, which engaged in trade with the Orient. During the Crusades, these ships were used to carry passengers to the Holy Land, and when the passengers could not pay for their tickets in cash, they were obliged to help fight for the Venetians, who were forever increasing their colonies in the Ægean Sea, in Asia Minor, and in Egypt.

By the end of the fourteenth century, the population had grown to two hundred thousand, which made Venice the biggest city of the middle ages. The people were without influence upon the government, which was the private affair of a small number of rich merchant families. They elected a senate and a Doge (or Duke), but the actual rulers of the city were the members of the famous Council of Ten, who maintained themselves with the help of a highly organized system of secret-service men and professional murderers, and who kept watch upon all citizens and quietly removed those who might be dangerous to the safety of their high-handed and unscrupulous Committee of Public Safety.

The other extreme of government, a democracy of very turbulent habits, was to be found in Florence. This city controlled the main road from northern Europe to Rome and used the money which it had derived from this fortunate position to engage in manufacturing. The Florentines tried to follow the example of Athens. Noblemen, priests, and members of the guilds all took part in the discussions of civic affairs. This

led to great civic upheaval. People were forever being divided into political parties and these parties fought each other with intense bitterness and exiled their enemies and confiscated their possessions as soon as they had gained a victory in the council. After several centuries of this rule by organized mobs, the inevitable happened. A powerful family made itself master of the city and governed the town and the surrounding country after the fashion of the old Greek "tyrants." They were called the Medici. The earliest Medici had been physicians (*medicus* is Latin for physician, hence their name), but later they had turned bankers. Their banks and their pawnshops were to be found in all the more important centers of trade. Even to-day our American pawnshops display the three golden balls which were part of the coat of arms of the mighty House of the Medici, who became rulers of Florence and married their daughters to the kings of France and were buried in graves worthy of a Roman Cæsar.

Then there was Genoa, the great rival of Venice, where the merchants specialized in trade with Tunis in Africa and the grain depots of the Black Sea. Then there were more than two hundred other cities, some large and some small, each a perfect commercial unit, all of them fighting their neighbors and rivals with the undying hatred of neighbors who are depriving each other of their profits.

Once the products of the Orient and Africa had been brought to these distributing centers, they must be prepared for the voyage to the west and the north.

Genoa carried her goods by water to Marseilles, from where they were reshipped to the cities along the Rhone, which in turn served as the market places of northern and western France. Venice used the land route to northern Europe.

The little cities on the coast of northwestern Europe had an interesting story of their own. The medieval world ate a great deal of fish. There were many fast days and then people were not permitted to eat meat. For those who lived away from the coast and from the rivers, this meant a diet of eggs or nothing at all. But early in the thirteenth century a Dutch

fisherman had discovered a way of curing herring, so that it could be transported to distant points. The herring fisheries of the North Sea then became of great importance. But some time during the thirteenth century, this useful little fish (for reasons of its own) moved from the North Sea to the Baltic and the cities of that inland sea began to make money. All the world now sailed to the Baltic to catch herring and as that fish could only be caught during a few months each year (the rest of the time it spends in deep water, raising large families of little herrings), the ships would have been idle during the rest of the time unless they had found another occupation. They were then used to carry the wheat of northern and central Russia to southern and western Europe. On the return voyage they brought spices and silks and carpets and Oriental rugs from Venice and Genoa to Bruges and Hamburg and Bremen.

Out of such simple beginnings there developed an important system of international trade which reached from the manufacturing cities of Bruges and Ghent (where the almighty guilds fought pitched battles with the kings of France and England and established a labor tyranny which completely ruined both the employers and the workmen) to the Republic of Novgorod in northern Russia. This was a mighty city until



GREAT NOVGOROD

Tsar Ivan, who distrusted all merchants, took the town and killed sixty thousand people in less than a month's time and reduced the survivors to beggary.

— That they might protect themselves against pirates and excessive tolls and annoying legislation, the merchants of the north founded a protective league which was called the "Hansa." The Hansa, which had its headquarters in Lübeck, was a voluntary association of more than one hundred cities. The association maintained a navy of its own, which patrolled the seas and fought and defeated the kings of England and Denmark when they dared to interfere with the rights and the privileges of the mighty Hanseatic merchants.

I wish that I had more space to tell you some of the won-



THE HANSA SHIP

derful stories of this strange commerce which was carried on over the high mountains and across the deep seas amidst such dangers that every voyage became a glorious adventure. But it would take several volumes and it cannot be done here. Besides, I hope that I have told you enough about the middle ages to make you curious to read more in the excellent books of which I shall give you a list at the end of this volume.

The middle ages, as I have tried to show you, had been a period of very slow progress. The people who were in power believed that "progress" was a very undesirable invention of the Evil One and ought to be discouraged, and as they happened to occupy the seats of the mighty, it was easy to enforce their will upon the patient serfs and the illiterate knights. Here and there a few brave souls sometimes ventured forth into the forbidden region of science, but they fared badly and were considered lucky when they escaped with their lives and a jail sentence of twenty years.

In the twelfth and thirteenth centuries the flood of international commerce swept over western Europe as the Nile had swept across the valley of ancient Egypt. It left behind a fertile sediment of prosperity. Prosperity meant leisure hours, and these leisure hours gave both men and women a chance to buy manuscripts and take an interest in literature and art and music.

Then once more was the world filled with that divine curiosity which has elevated man from the ranks of those other mammals who are his distant cousins but who have remained dumb, and the cities, of whose growth and development I have told you in my last chapter, offered a safe shelter to these brave pioneers who dared to leave the very narrow domain of the established order of things.

They set to work. They opened the windows of their cloistered and studious cells. A flood of sunlight entered the dusty rooms and showed them the cobwebs which had gathered during the long period of semi-darkness.

They began to clean house. Next they cleaned their gardens.

Then they went out into the open fields, outside the crumbling town walls, and said, "This is a good world. We are glad that we live in it."

At that moment, the middle ages came to an end and a new world began.

THE RENAISSANCE

THE Renaissance was not a political or religious movement. It was a state of mind.

The men of the Renaissance continued to be the obedient sons of the Mother Church. They were subjects of kings and emperors and dukes and murmured not.

But their outlook upon life was changed. They began to wear different clothes—to speak a different language—to live different lives in different houses.

They no longer concentrated all their thoughts and their efforts upon the blessed existence that awaited them in Heaven. They tried to establish their Paradise upon this planet, and, truth to tell, they succeeded in a remarkable degree.

I have quite often warned you against the danger that lies in historical dates. People take them too literally. They think of the middle ages as a period of darkness and ignorance. "Click," says the clock, and the Renaissance begins, and cities and palaces are flooded with the bright sunlight of an eager intellectual curiosity.

As a matter of fact, it is quite impossible to draw such sharp lines. The thirteenth century belonged most decidedly to the middle ages. All historians agree upon that. But was it a time of darkness and stagnation merely? By no means. People were tremendously alive. Great states were being founded. Large centers of commerce were being developed. High above the turretted towers of the castle and the peaked roof of the town hall rose the slender spire of the newly built Gothic cathedral. Everywhere the world was in motion. The high and mighty gentlemen of the city hall, who had just be-

come conscious of their own strength (by way of their recently acquired riches), were struggling for more power with their feudal masters. The members of the guilds, who had just become aware of the important fact that "numbers count," were fighting the high and mighty gentlemen of the city hall.

To enliven the scenery during the long hours of evening when the badly lighted streets did not invite further political and economic dispute, the Troubadours told their stories and sang their songs of romance and adventure and heroism and loyalty to all fair women. Meanwhile youth, impatient of the slowness of progress, flocked to the universities, and thereby hangs a story.

The middle ages were "internationally minded." That sounds difficult, but wait until I explain it to you. We modern people are "nationally minded." We are Americans or Englishmen or Frenchmen or Italians and speak English or French or Italian and go to English and French and Italian universities, unless we want to specialize in some particular branch of learning which is only taught elsewhere, and then we learn another language and go to Munich or Madrid or Moscow. But the people of the thirteenth or fourteenth century rarely talked of themselves as Englishmen or Frenchmen or Italians. They said, "I am a citizen of Sheffield or Bordeaux or Genoa." Because they all belonged to one and the same church they felt a certain bond of brotherhood. And as all educated men could speak Latin, they possessed an international language which removed the stupid language barriers that have grown up in modern Europe and that place the small nations at such an enormous disadvantage. Just as an example, take the case of Erasmus, the great preacher of tolerance and laughter, who wrote his books in the sixteenth century. He was a native of a small Dutch village. He wrote in Latin and all the world was his audience. If he were alive to-day, he would write in Dutch. Then only five or six million people would be able to read him. To be understood by the rest of Europe and America, his publishers would be obliged to translate his books into twenty different languages. That would cost a lot of money

and most likely the publishers would never take the trouble or the risk.

Six hundred years ago that could not be done. The greater part of the people were still very ignorant and could not read or write at all. But those who had mastered the difficult art of handling the goose quill belonged to an international republic of letters which spread across the entire continent and which knew of no boundaries and respected no limitations of language or nationality. The universities were the strongholds of this republic. Unlike modern fortifications, they did not follow the frontier. They were to be found wherever a teacher and a few pupils happened to find themselves together. There again the middle ages and the Renaissance differed from our own time. Nowadays, when a new university is built, the process (almost invariably) is as follows: Some rich man wants to do something for the community in which he lives, or a particular religious sect wants to build a school to keep its faithful children under decent supervision, or a state needs doctors and lawyers and teachers. The university begins as a large sum of money which is deposited in a bank. This money is then used to construct buildings and laboratories and dormitories. Finally professional teachers are hired, entrance examinations are held, and the university is on the way.

But in the middle ages things were done differently. A wise man said to himself, "I have discovered a great truth. I must impart my knowledge to others." And he began to preach his wis-



THE MEDIEVAL LABORATORY

dom wherever and whenever he could get a few people to listen to him, like a modern soap-box orator. If he was dull, they shrugged their shoulders and continued their way. If he was an interesting speaker, the crowd came and stayed. By and by certain young men began to come regularly to hear the words of wisdom of this great teacher. They brought copy-books with them and a little bottle of ink and a goose quill and wrote down what seemed to be important. One day it rained. The teacher and his pupils retired to an empty basement or the room of the "Professor." The learned man sat in his chair and the boys sat on the floor. That was the beginning of the University, a corporation of professors and students during the middle ages, when the teacher counted for everything and the building in which he taught counted for very little.

As an example, let me tell you of something that happened in the ninth century. In the town of Salerno, near Naples, there were a number of excellent physicians. They attracted people desirous of learning the medical profession and for almost a thousand years (until 1817) there was a University of Salerno which taught the wisdom of Hippocrates, the great Greek doctor who had practised his art in ancient Hellas in the fifth century before the birth of Christ.

Then there was Abelard, the young priest from Brittany, who early in the twelfth century began to lecture on theology and logic in Paris. Thousands of eager young men flocked to the French city to hear him. Other priests who disagreed with him stepped forward to explain their point of view. Paris was soon filled with a clamoring multitude of Englishmen and Germans and Italians and students from Sweden and Hungary, and around the old cathedral which stood on a little island in the Seine there grew the famous University of Paris.

In Bologna, in Italy, a monk by the name of Gratian had compiled a textbook for those whose business it was to know the laws of the church. Young priests and many laymen then came from all over Europe to hear Gratian explain his ideas. To protect themselves against the landlords and the inn-keepers and the boarding-house ladies of the city, they

formed a corporation (or university), and behold the beginning of the University of Bologna.

Next there was a quarrel in the University of Paris. We do not know what caused it, but a number of disgruntled teachers together with their pupils crossed the channel and found a hospitable home in a little village on the Thames called Oxford, and in this way the famous University of Oxford came into being. In the same way, in the year 1222, there had been a split in the University of Bologna. The discontented teachers (again followed by their pupils) had moved to Padua, and their proud city thenceforward boasted of a university of its own. And so it went from Valladolid in Spain to Cracow in distant Poland.



THE RENAISSANCE

It is quite true that much of the teaching done by these early professors would sound absurd to our ears, trained to listen to logarithms and geometrical theorems. The point, however, which I want to make is this—the middle ages and especially the thirteenth century were not a time when the world stood entirely still. Among the younger generation, there was life, there was enthusiasm, and there was a restless if somewhat bashful asking of questions. And out of this turmoil grew the Renaissance.

But just before the curtain went down upon the last scene of the medieval world, a solitary figure crossed the stage, of whom you ought to know more than his mere name. This man was called Dante. He was the son of a Florentine lawyer who belonged to the Alighieri family and he saw the light of day in the year 1265. He grew up in the city of his ancestors while Giotto was painting his stories of the life of St. Francis of Assisi upon the walls of the church of the Holy Cross, but

often when he went to school his frightened eyes would see the puddles of blood which told of the terrible and endless warfare that raged forever between the Guelphs and the Ghibellines, the followers of the pope and the adherents of the emperors.

When he grew up, he became a Guelph, because his father had been one before him, just as an American boy might become a Democrat or a Republican, simply because his father had happened to be a Democrat or a Republican. But after a few years, Dante saw that Italy, unless united under a single head, threatened to perish as a victim of the disordered jealousies of a thousand little cities. Then he became a Ghibelline.

He looked for help beyond the Alps. He hoped that a



DANTE

mighty emperor might come and reestablish unity and order. Alas! he hoped in vain. The Ghibellines were driven out of Florence in the year 1302. From that time on until the day of his death amidst the dreary ruins of Ravenna, in the year 1321, Dante was a homeless wanderer, eating the bread of charity at the table of rich patrons whose names would have sunk into the deepest pit of oblivion but for this single fact, that they had been kind to a poet in his misery. During the many years of exile, Dante felt compelled to justify himself and his actions when he had been a political leader in his home town, and when he had spent his days walking along the banks of the Arno that he might catch a glimpse of the lovely Beatrice Portinari, who

died the wife of another man, a dozen years before the Ghibelline disaster.

He had failed in the ambitions of his career. He had faithfully served the town of his birth, and before a corrupt court he had been accused of stealing the public funds and had been condemned to be burned alive should he venture back within the realm of the city of Florence. To clear himself before his own conscience and before his contemporaries, Dante then created an Imaginary World, and with great detail he described the circumstances which had led to his defeat and depicted the hopeless condition of greed and hatred which had turned his fair and beloved Italy into a battlefield for the pitiless mercenaries of wicked and selfish tyrants.

He tells us how on the Thursday before Easter of the year 1300 he had lost his way in a dense forest and how he found his path barred by a leopard and a lion and a wolf. He gave himself up for lost, when a white figure appeared amidst the trees. It was Virgil, the Roman poet and philosopher, sent upon his errand of mercy by the Blessed Virgin and by Beatrice, who from high Heaven watched over the fate of her true lover. Virgil then takes Dante through Purgatory and through Hell. Deeper and deeper the path leads them, until they reach the lowest pit where Lucifer himself stands frozen into the eternal ice surrounded by the most terrible of sinners, traitors and liars and those who have achieved fame and success by lies and by deceit. But before the two wanderers have reached this terrible spot, Dante has met all those who in some way or other have played a rôle in the history of his beloved city. Emperors and popes, dashing knights and whining usurers, they are all there, doomed to eternal punishment or awaiting the day of deliverance when they shall leave Purgatory for Heaven.

It is a curious story. It is a handbook of everything the people of the thirteenth century did and felt and feared and prayed for. Through it all moves the figure of the lonely Florentine exile, forever followed by the shadow of his own despair.

And behold! when the gates of death were closing upon the sad poet of the middle ages, the portals of life swung open to the child who was to be the first of the men of the Renaissance. That was Francesco Petrarca, the son of the notary public of the little town of Arezzo.

Francesco's father had belonged to the same political party as Dante. He too had been exiled and thus it happened that Petrarca (or Petrarch, as we call him) was born away from Florence. At the age of fifteen he was sent to Montpellier in France that he might become a lawyer like his father. But the boy did not want to be a jurist. He hated the law. He wanted to be a scholar and a poet—and because he wanted to be a scholar and a poet beyond everything else, he became one, as people of strong wills are apt to do. He made long voyages, copying manuscripts in Flanders and in the cloisters along the Rhine and in Paris and Liège and finally in Rome. Then he went to live in a lonely valley in the wild mountains, and there he studied and wrote, and soon he became so famous for his verse and for his learning that both the University of Paris and the king of Naples invited him to come and teach their students and subjects. On the way to his new job, he was obliged to pass through Rome. The people had heard of his fame as an editor of half-forgotten Roman authors. They decided to honor him, and in the ancient forum of the imperial city Petrarch was crowned with the laurel wreath of the poet.

From that moment on, his life was an endless career of honor and appreciation. He wrote the things which people wanted most to hear. They were tired of theological disputations. Poor Dante could wander through hell as much as he wanted. But Petrarch wrote of love and of nature and the sun and never mentioned those gloomy things which seemed to have been the stock in trade of the last generation. And when Petrarch came to a city, all the people flocked to meet him and he was received like a conquering hero. If he happened to bring his young friend Boccaccio, the story teller, with him, so much the better. They were both men of their time, full of curiosity, willing to read everything once, digging

in forgotten and musty libraries that they might find still another manuscript of Virgil or Ovid or any of the other old Latin poets. They were good Christians. Of course they were! Everyone was. But no need of going around with a long face and wearing a dirty coat just because some day or other you were going to die. Life was good. People were meant to be happy. You desired proof of this? Very well. Take a spade and dig into the soil. What did you find? Beautiful old statues. Beautiful old vases. Ruins of ancient buildings. All these things were made by the people of the greatest empire that ever existed. They ruled all the world for a thousand years. They were strong and rich and handsome (just look at that bust of the Emperor Augustus!). Of course, they were not Christians and they would never be able to enter Heaven. At best they would spend their days in purgatory, where Dante had just paid them a visit.

But who cared? To have lived in a world like that of ancient Rome was heaven enough for any mortal being. And anyway, we live but once. Let us be happy while we live.

Such, in short, was the spirit that had begun to fill the narrow and crooked streets of the many little Italian cities.

You know what we mean by the "bicycle craze" or the "automobile craze." Some one invents a bicycle. People who for hundreds of thousands of years have moved slowly and painfully from one place to another go "crazy" over the prospect of rolling rapidly and easily over hill and dale. Then a clever mechanic makes the first automobile. No longer is it necessary to pedal and pedal and pedal. You just sit and let little drops of gasoline do the work for you. Then everybody wants an automobile. Everybody talks about Rolls-Royces and Flivvers and carburetors and mileage and oil. Explorers penetrate into the hearts of unknown countries that they may find new supplies of gas. Forests arise in Sumatra and in the Congo to supply us with rubber. Rubber and oil become so valuable that people fight wars for their possession. The whole world is "automobile mad" and little children can say "car" before they learn to whisper "papa" and "mamma."

In the fourteenth century, the Italian people went crazy about the newly discovered beauties of the buried world of Rome. Soon their enthusiasm was shared by all the people of western Europe. The finding of an unknown manuscript became the excuse for a civic holiday. The man who wrote a grammar became as popular as the fellow who nowadays invents a new spark plug. The humanist, the scholar who devoted his time and his energies to a study of mankind (instead of wasting his hours upon fruitless theological investigations), that man was regarded with greater honor and a deeper respect than was ever bestowed upon a hero who had just conquered all the Cannibal Islands.

In the midst of this intellectual upheaval, an event occurred which greatly favored the study of the ancient philosophers and authors. The Turks were renewing their attacks upon Europe. Constantinople, capital of the last remnant of the original Roman Empire, was hard pressed. In the year 1393 the emperor sent a Greek messenger to western Europe to explain the desperate state of old Byzantium and to ask for aid. This aid never came. The Roman Catholic world was more than willing to see the Greek Catholic world go to the punishment that awaited such wicked heretics. But however indifferent western Europe might be to the fate of the Byzantines, they were greatly interested in the ancient Greeks whose colonists had founded the city on the Bosphorus five centuries after the Trojan war. They wanted to learn Greek that they might read Aristotle and Homer and Plato. They wanted to learn it very badly, but they had no books and no grammars and no teachers.

The magistrates of Florence heard of the visit of the Greek messenger. The people of their city were "crazy to learn Greek." Would he please come and teach them? He would, and behold! the first professor of Greek, teaching alpha, beta, gamma to hundreds of eager young men begging their way to the city of the Arno, living in stables and in dingy attics that they might enter into the companionship of Sophocles and Homer.

Meanwhile, in the universities, the old Schoolmen, teaching their ancient theology and their antiquated logic, explaining the hidden mysteries of the Old Testament, and discussing the strange science of their Greek-Arabic-Spanish-Latin edition of Aristotle, looked on in dismay and horror. Next, they turned angry. This thing was going too far. The young men were deserting the lecture halls of the established universities to go and listen to some wild-eyed "humanist" with his new-fangled notions about a "reborn civilization."

They went to the authorities. They complained. But one cannot force an unwilling horse to drink and one cannot make unwilling ears listen to something which does not really interest them. The Schoolmen were losing ground rapidly. Here and there they scored a short victory. They combined forces with those fanatics who hated to see other people enjoy a happiness which was foreign to their own souls. In Florence, the center of the Great Rebirth, a terrible fight was fought between the old order and the new. Savonarola, a Dominican monk, sour of face and bitter in his hatred of beauty, was the leader of the medieval rear-guard. He fought a valiant battle. Day after day he thundered his warnings of God's holy wrath. "Repent," he cried, "repent of your godlessness, of your joy in things that are not holy!" He began to hear voices and to see flaming swords that flashed through the sky. He preached to the little children that they might not fall into the errors of these ways which were leading their fathers to perdition. He organized companies of boy scouts, devoted to the service of the great God whose prophet he claimed to be. In a sudden moment of frenzy, the frightened people promised to do penance for their wicked love of beauty and pleasure. They carried their books and their statues and their paintings to the market place and celebrated a wild "carnival of the vanities" with holy singing and most unholy dancing, while Savonarola applied his torch to the accumulated treasures.

But when the ashes cooled down, the people began to realize what they had lost. This terrible fanatic had made them destroy that which they had come to love above all things. They

turned against him. Savonarola was thrown into jail. He was tortured. But he refused to repent for anything he had done. He was an honest man. He had tried to live a holy life. He had willingly destroyed those who deliberately refused to share his own point of view. It had been his duty to eradicate evil wherever he found it. A love of heathenish books and heathenish beauty, in the eyes of this faithful son of the Church, had been an evil. But he stood alone. He had fought the battle of a time that was dead and gone. The pope in Rome never moved a finger to save him. On the contrary, he approved of his "faithful Florentines" when they dragged Savonarola to the gallows, hanged him, and burned his body amidst the cheerful howling and yelling of the mob.

It was a sad ending, but quite inevitable. Savonarola would have been a great man in the eleventh century. In the fifteenth century he was merely the leader of a lost cause,

THE AGE OF EXPRESSION

IN the year 1471 there died a pious old man who had spent seventy-two of his ninety-one years behind the sheltering walls of the cloister of Mount St. Agnes near the good Dutch town of Zwolle. He was known as Brother Thomas and because he had been born in the village of Kempen, he was called Thomas à Kempis. At the age of twelve he had been sent to Deventer, where Gerhard Groot had founded the Society of the Brothers of the Common Life. The good brothers were humble laymen who tried to live the simple life of the early Apostles of Christ while working at their regular jobs as carpenters and house-painters and stone masons. They maintained an excellent school, that deserving boys of poor parents might be taught the wisdom of the Fathers of the Church. At this school, little Thomas had learned how to conjugate Latin verbs and how to copy manuscripts. Then he had taken his vows, had put his little bundle of books upon his back, had wandered to Zwolle, and with a sigh of relief had closed the door upon a turbulent world which did not attract him.

Thomas lived in an age of turmoil, pestilence, and sudden death. In central Europe, in Bohemia, the devoted disciples of Johannes Huss, the friend and follower of John Wycliffe, the English reformer, were avenging with a terrible warfare the death of their beloved leader who had been burned at the stake by order of that same Council of Constance which had promised him a safe-conduct if he would come to Switzerland and explain his doctrines to the pope, the emperor, twenty-three car-



THE CATHEDRAL

dinals, thirty-three archbishops and bishops, one hundred and fifty abbots and more than a hundred princes and dukes who had gathered to reform their church.

In the West, France had been fighting for a hundred years that she might drive the English from her territories and just then was saved from utter defeat by the fortunate appearance of Joan of Arc. And no sooner had this struggle come to an end than France and Burgundy were at each other's throat, engaged upon a struggle of life and death for the supremacy of western Europe.

In the South, a pope at Rome was calling the curses of Heaven down upon a second pope who resided at Avignon, in southern France, and who retaliated in kind. In the Far East, the Turks were destroying the last remnants of the Roman Empire and the Russians had started upon a final crusade to crush the power of their Tartar masters.

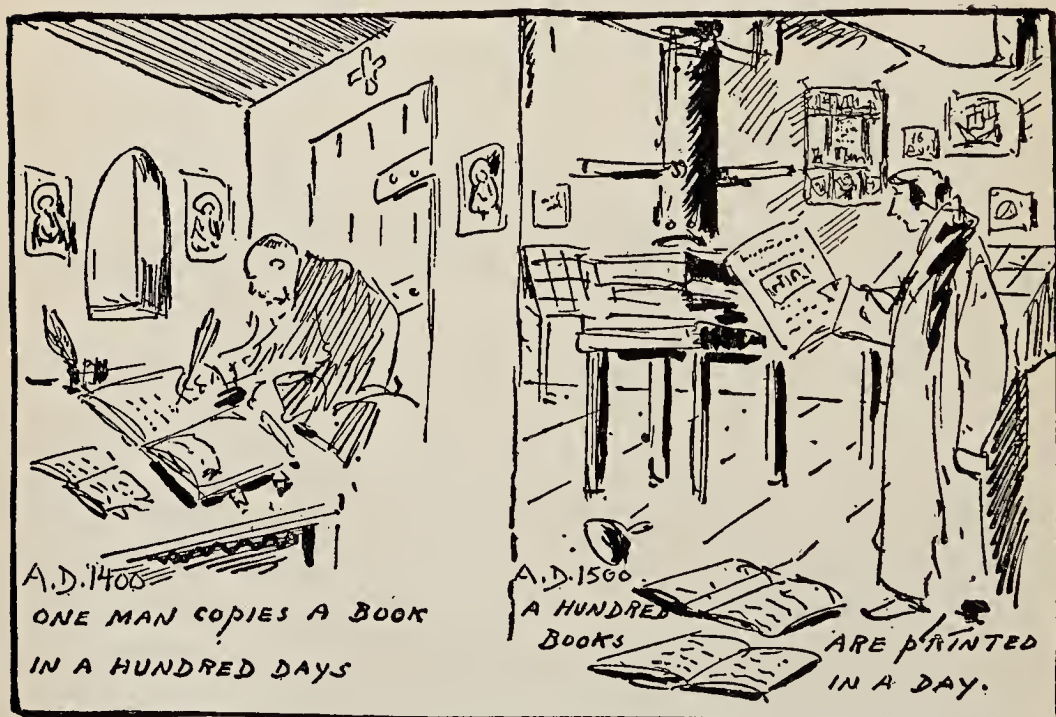
But of all this, Brother Thomas in his quiet cell never heard. He had his manuscripts and his own thoughts and he was contented. He poured his love of God into a little volume. He called it the *Imitation of Christ*. It has since been translated into more languages than any other book save the Bible. It has been read by quite as many people as ever studied the Holy Scriptures. It has influenced the lives of countless millions. And it was the work of a man whose highest ideal of existence was expressed in the simple wish that "he might quietly spend his days sitting in a little corner with a little book."

Good Brother Thomas represented the purest ideals of the middle ages. Surrounded on all sides by the forces of the victorious Renaissance, with the humanists loudly proclaiming the coming of modern times, the middle ages gathered strength for a last sally. Monasteries were reformed. Monks gave up the habits of riches and vice. Simple, straightforward, and honest men, by the example of their blameless and devout lives, tried to bring the people back to the ways of righteousness and humble resignation to the will of God. But all to no avail. The new world rushed past these good people. The

days of quiet meditation were gone. The great era of "expression" had begun.

Here and now let me say that I am sorry that I must use so many "big words." I wish that I could write this history in words of one syllable. But it cannot be done. You cannot write a textbook of geometry without reference to a hypotenuse and triangles and a rectangular parallelopiped. You simply have to learn what those words mean or do without mathematics. In history (and in all life) you will eventually be obliged to learn the meaning of many strange words of Latin and Greek origin. Why not do it now?

When I say that the Renaissance was an era of expression, I mean this: People were no longer contented to be the audience and sit still while the emperor and the pope told them what to do and what to think. They wanted to be actors upon the stage of life. They insisted upon giving "expression" to their own individual ideas. If a man happened to be interested in statesmanship like the Florentine historian, Niccolò



THE MANUSCRIPT AND THE PRINTED BOOK

Macchiavelli, then he "expressed" himself in his books, which revealed his own idea of a successful state and an efficient ruler. If on the other hand he had a liking for painting, he "expressed" his love for beautiful lines and lovely colors in the pictures which have made the names of Giotto, Fra Angelico, Rafael, and a thousand others, household words wherever people have learned to care for those things which express a true and lasting beauty.

If this love for color and line happened to be combined with an interest in mechanics and hydraulics, the result was a Leonardo da Vinci, who painted his pictures, experimented with his balloons and flying machines, drained the marshes of the Lombardian plains, and "expressed" his joy and interest in all things between Heaven and Earth in prose, in painting, in sculpture, and in curiously conceived engines. When a man of gigantic strength, like Michael Angelo, found the brush and the palette too soft for his strong hands, he turned to sculpture and to architecture, and hacked the most terrific creatures out of heavy blocks of marble and drew the plans for the church of St. Peter, the most concrete "expression" of the glories of the triumphant Church. And so it went.

All Italy (and very soon all of Europe) was filled with men and women who lived that they might add their mite to the sum total of our accumulated treasures of knowledge and beauty and wisdom. In Germany, in the city of Mainz, Johann Gutenberg had just invented a new method of copying books. He had studied the old woodcuts and had perfected a system by which individual letters of soft lead could be placed in such a way that they formed words and whole pages. It is true, he soon lost all his money in a lawsuit which had to do with the original invention of the press. He died in poverty, but the "expression" of his particular inventive genius lived after him.

Soon Aldus in Venice and Etienne in Paris and Plantin in Antwerp and Froben in Basel were flooding the world with carefully edited editions of the classics printed in the Gothic letters of the Gutenberg Bible, or printed in the Italian type

which we use in this book, or printed in Greek letters, or in Hebrew.

Then the whole world became the eager audience of those who had something to say. The day when learning had been a monopoly of a privileged few came to an end. And the last excuse for ignorance was removed from this world, when Elzevier of Haarlem began to print his cheap and popular editions. Then Aristotle and Plato, Virgil and Horace and Pliny, all the goodly company of the ancient authors and philosophers and scientists, offered to become man's faithful friend in exchange for a few paltry pennies. Humanism had made all men free and equal before the printed word.

THE GREAT DISCOVERIES

THE Crusades had been a lesson in the liberal art of traveling. But very few people had ever ventured beyond the well-known beaten track which led from Venice to Jaffa. In the thirteenth century the Polo brothers, merchants of Venice, had wandered across the great Mongolian desert and after climbing mountains as high as the moon, they had found their way to the court of the great Khan of Cathay, the mighty emperor of China. The son of one of the Polos, by the name of Marco, had written a book about their adventures, which covered a period of more than twenty years. The astonished world had gaped at his descriptions of the golden towers of the strange island of Zipangu, which was his Italian way of spelling Japan. Many people had wanted to go east, that they might find this gold-land and grow rich. But the trip was too far and too dangerous, and so they stayed at home.

Of course, there was always the possibility of making the voyage by sea. But the sea was very unpopular in the middle ages and for many very good reasons. In the first place, ships were very small. The vessels on which the followers of Magellan made their famous trip, which lasted many years, were not as large as a modern ferryboat. They carried from twenty to fifty men, who lived in dingy quarters (too low to allow any of them to stand up straight), and the sailors were obliged to eat poorly cooked food, as the kitchen arrangements were very bad and no fire could be made whenever the weather was the least bit rough. The medieval world knew how to pickle her-

ring and how to dry fish. But there were no canned goods, and fresh vegetables were never seen on the bill of fare as soon as the coast had been left behind. Water was carried in small barrels. It soon became stale and then tasted of rotten wood and iron rust and was full of slimy growing things. As



MARCO POLO

the people of the middle ages knew nothing about microbes (Roger Bacon, the learned monk of the thirteenth century, seems to have suspected their existence, but he wisely kept his discovery to himself), they often drank unclean water and sometimes the whole crew died of typhoid fever. Indeed the mortality on board the ships of the earliest navigators was terrible. Of the two hundred sailors who in the year 1519 left Seville to accompany Magellan on his famous voyage around the world, only eighteen returned. As late as the seventeenth century, when there was a brisk trade between western Europe and the Indies, a mortality of 40 per cent was nothing unusual for a trip from Amsterdam to Batavia and back. The greater

part of these victims died of scurvy, a disease which is caused by lack of fresh vegetables and which affects the gums and poisons the blood until the patient dies of sheer exhaustion.

Under those circumstances you will understand that the sea did not attract the best elements of the population. Famous discoverers like Magellan and Columbus and Vasco da Gama traveled at the head of crews that were almost entirely composed of ex-jailbirds, future murderers, and pickpockets out of a job.

These navigators certainly deserve our admiration for the courage and the pluck with which they accomplished their hopeless tasks in the face of difficulties of which the people of our own comfortable world can have no conception. Their ships were leaky. The rigging was clumsy. Since the middle of the thirteenth century they had possessed some sort of compass (which had come to Europe from China by way of Arabia and the Crusades) but they had very bad and incorrect maps. They set their course by guess. If luck was with them they returned after one or two or three years. In the other case, their bleached bones remained behind on some lonely beach. But they were true pioneers. They gambled with luck. Life to them was a glorious adventure. And all the suffering, the thirst, and the hunger and the pain were forgotten when their eyes beheld the dim outlines of a new coast or the placid waters of an ocean that had lain forgotten since the beginning of time.

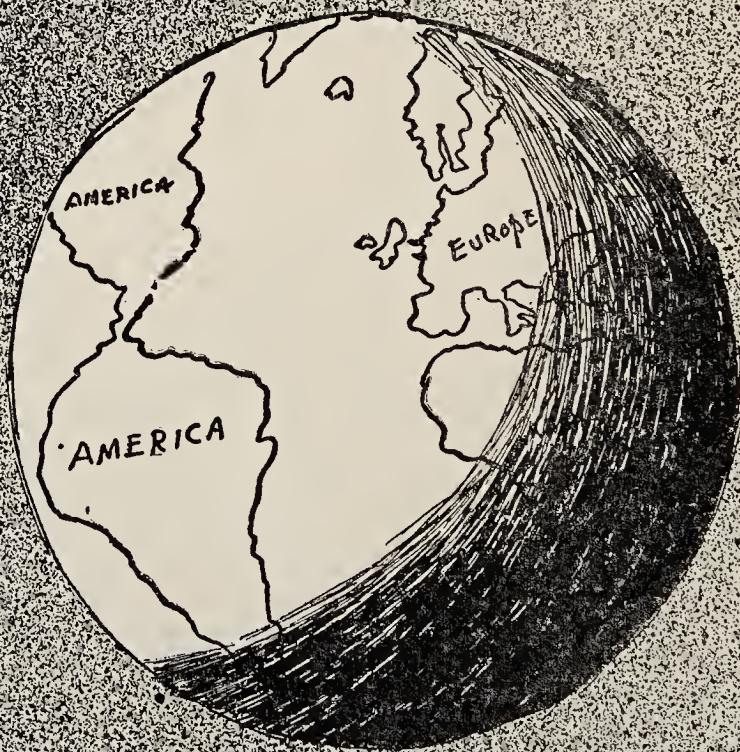
Again I wish that I could make this book a thousand pages long. The subject of the early discoveries is so fascinating. But history, to give you a true idea of past times, should be like those etchings which Rembrandt used to make. It should cast a vivid light on certain important causes, on those which are best and greatest. All the rest should be left in the shadow or should be indicated by a few lines. And in this chapter I can only give you a short list of the most important discoveries.

Keep in mind that all during the fourteenth and fifteenth centuries the navigators were trying to accomplish just *one thing*—they wanted to find a comfortable and safe road to the empire of Cathay (China), to the island of Zipangu (Japan),



AD 1250

HOW THE WORLD GREW LARGER AND LARGER



AD 1550

HOW THE WORLD GREW LARGER

and to those mysterious islands where grew the spices which the medieval world had come to like since the days of the Crusades, and which people needed in those days before the introduction of cold storage, when meat and fish spoiled very quickly and could only be eaten after a liberal sprinkling of pepper or nutmeg.

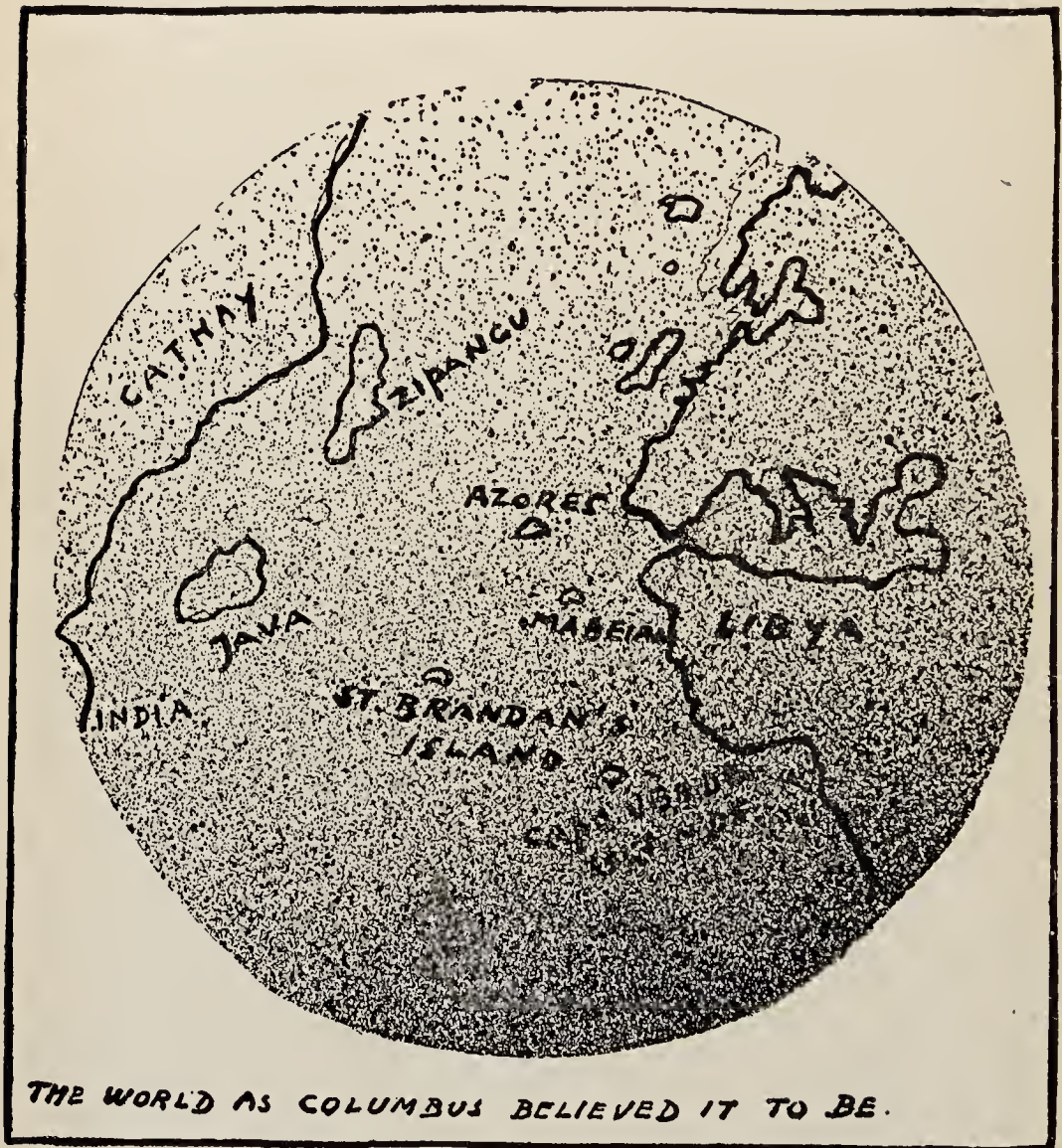
The Venetians and the Genoese had been the great navigators of the Mediterranean, but the honor for exploring the coast of the Atlantic goes to the Portuguese. Spain and Portugal were full of that patriotic energy which their age-old struggle against the Moorish invaders had developed. Such energy, once it exists, can easily be forced into new channels. In the thirteenth century, King Alphonso III had conquered the kingdom of Algarve in the southwestern corner of the Spanish peninsula and had added it to his dominions. In the next century, the Portuguese had turned the tables on the Mohammedans and made conquests beyond the Strait of Gibraltar.

They were ready to begin their career as explorers.

In the year 1415, Prince Henry, known as Henry the Navigator, began to make preparations for the systematic exploration of northwestern Africa. Before this, that hot and sandy coast had been visited by the Phœnicians and by the Norsemen, who remembered it as the home of the hairy "wild man" whom we have come to know as the gorilla. One after another, Prince Henry and his captains discovered the Canary Islands; rediscovered the island of Madeira, which a century before had been visited by a Genoese ship; carefully charted the Azores, which had been vaguely known to both the Portuguese and the Spaniards; and caught a glimpse of the mouth of the Senegal River on the west coast of Africa, which they supposed to be the western mouth of the Nile. At last, by the middle of the fifteenth century, they saw Cape Verde, or the Green Cape, and the Cape Verde Islands, which lie almost halfway between the coast of Africa and Brazil.

But Henry did not restrict himself in his investigations to the waters of the ocean. He was Grand Master of the Order

of Christ. This was a Portuguese continuation of the crusading order of the Templars which had been abolished by Pope Clement V in the year 1312 at the request of King Philip the Fair of France, who had improved the occasion by burning his own Templars at the stake and stealing all their possessions. Prince Henry used the revenues of the domains of his religious order to equip several expeditions which explored the hinterland of the Sahara and of the coast of Guinea.



THE WORLD AS COLUMBUS BELIEVED IT TO BE.

THE WORLD OF COLUMBUS

But he was still very much a son of the middle ages and spent a great deal of time and wasted a lot of money upon a search for the mysterious "Prester John," the mythical Christian priest who was said to be the emperor of a vast empire "situated somewhere in the east." The story of this strange potentate had first been told in Europe in the middle of the twelfth century. For three hundred years people had tried to find "Prester John" and his descendants. Henry took part in the search. Thirty years after his death, the riddle was solved.

In the year 1486 Bartholomew Diaz, trying to find the land of Prester John by sea, had reached the southernmost point of Africa. At first he called it the Storm Cape, on account of the strong winds which had prevented him from continuing his voyage toward the east, but the Lisbon pilots who understood the importance of this discovery in their quest for the India water route, changed the name into that of the Cape of Good Hope.

One year later, Pedro de Covilham, provided with letters of credit on the House of Medici, started upon a similar mission by land. He crossed the Mediterranean and after leaving Egypt he traveled southward. He reached Aden, and from there, traveling through the waters of the Persian Gulf, which few white men had seen since the days of Alexander the Great eighteen centuries before, he visited Goa and Calicut on the coast of India. There he got a great deal of news about the island of the Moon (Madagascar) which was supposed to lie halfway between Africa and India. Then he returned, paid a secret visit to Mecca and to Medina, crossed the Red Sea once more, and in the year 1490 discovered the realm of Prester John, who was no one less than the king of Abyssinia, whose ancestors had adopted Christianity in the fourth century, seven hundred years before the Christian missionaries had found their way to Scandinavia.

These many voyages had convinced the Portuguese geographers and cartographers that while the voyage to the Indies by an eastern sea route was possible, it was by no means easy.

Then there arose a great debate. Some people wanted to continue the explorations east of the Cape of Good Hope. Others said, "No, we must sail west across the Atlantic and then we shall reach Cathay."

Let us state right here that most intelligent people of that day were firmly convinced that the earth was not as flat as a pancake but was round. The Ptolemean system of the universe, invented and duly described by Claudius Ptolemy, the great Egyptian geographer, who had lived in the second century of our era, which had served the simple needs of the men of the middle ages, had long been discarded by the scientists of the Renaissance. They had accepted the doctrine of the Polish mathematician, Nicolaus Copernicus, whose studies had convinced him that the earth was one of a number of round planets which turned around the sun. The belief in the roundness of the earth was common among the nautical experts and, as I said, they were now debating the respective advantages of the eastern and the western routes.

Among the advocates of the western route was a Genoese mariner by the name of Cristoforo Colombo. He was the son of a wool merchant. He seems to have been a student at the University of Pavia, where he specialized in mathematics and geometry. Then he took up his father's trade, but soon we find him in Chios, in the eastern Mediterranean, traveling on business. Thereafter we hear of voyages to England, but whether he went north in search of wool or as the captain of a ship we do not know. In February of the year 1477, Colombo (if we are to believe his own words) visited Iceland; but very likely he only got as far as the Faröe Islands, which are cold enough in February to be mistaken for Iceland by anyone. Here Colombo met the descendants of those brave Norsemen who in the tenth century had settled in Greenland and who had visited America in the eleventh century, when Leif's vessel had been blown to the coast of Vineland, or Labrador.

What had become of those far western colonies no one knew. The American colony founded in the year 1003 had been discontinued three years later on account of the hostility

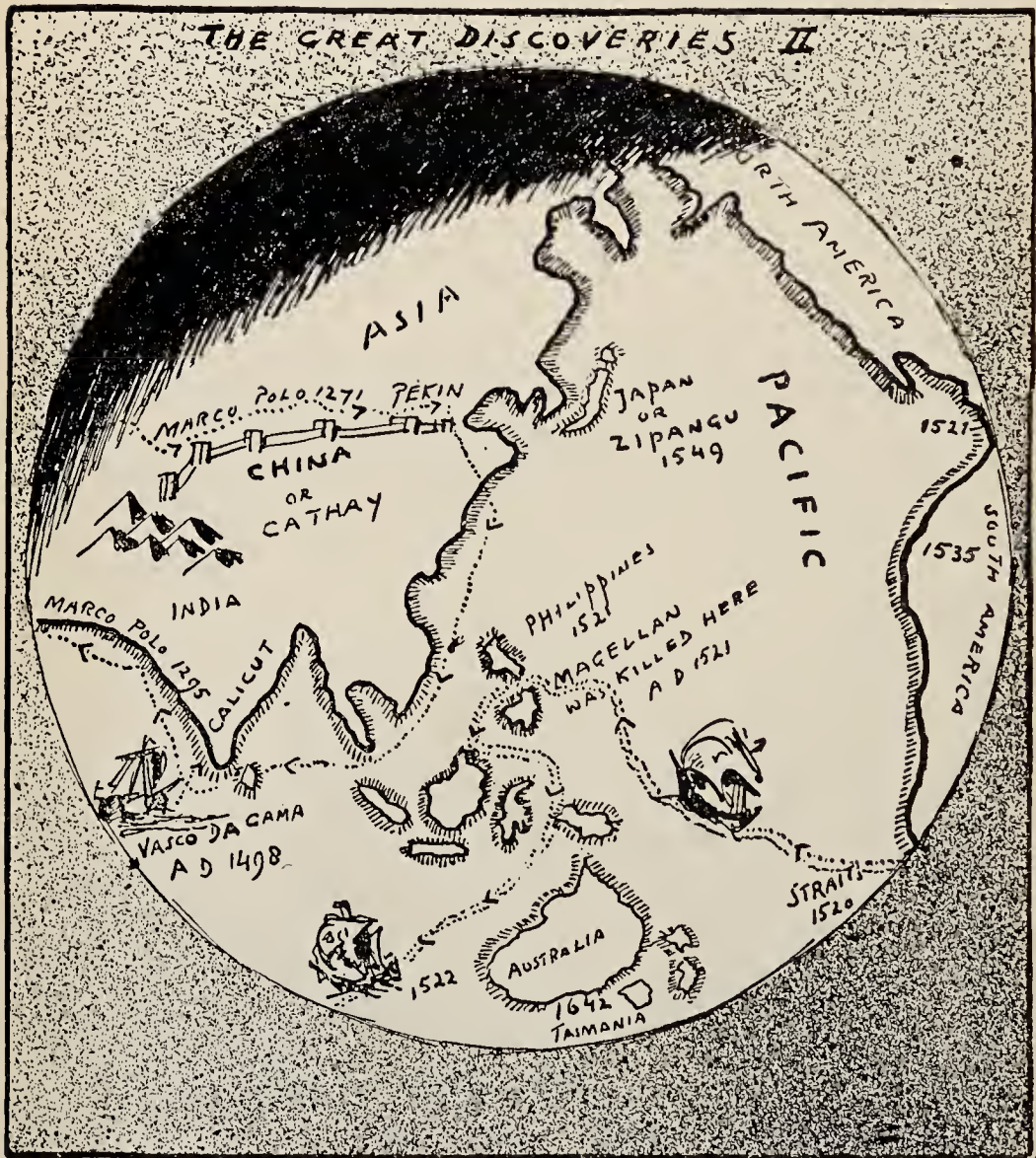
of the Eskimos. As for Greenland, not a word had been heard from the settlers since the year 1440. Very likely the Greenlanders had all died of the Black Death, which had just killed half the people of Norway. However that might be, the tradition of a "vast land in the distant west" still survived among the people of Iceland and the Farøe Islands, and Colombo must have heard of it. He gathered further informa-



THE GREAT DISCOVERIES, WESTERN HEMISPHERE

tion among the fishermen of the northern Scottish islands and then went to Portugal, where he married the daughter of one of the captains who had served under Prince Henry the Navigator.

From that moment on (the year 1478) he devoted himself to the quest of the western route to the Indies. He sent his plans for such a voyage to the courts of Portugal and Spain.



THE GREAT DISCOVERIES, EASTERN HEMISPHERE

The Portuguese, who felt certain that they possessed a monopoly of the eastern route, would not listen to his plans. In Spain, Ferdinand of Aragon and Isabella of Castile, whose marriage in 1469 had made Spain into a single kingdom, were busy driving the Moors from their last stronghold, Granada. They had no money for risky expeditions. They needed every peseta for their soldiers.

Few people were ever forced to fight as desperately for their ideas as this brave Italian. But the story of Colombo (or Columbus, as we call him) is too well known to bear repeating. The Moors surrendered Granada on the second of January of the year 1492. In the month of April of the same year, Columbus signed a contract with the king and queen of Spain. On Friday, the 3d of August, he left Palos with three little ships and a crew of 88 men, many of whom were criminals who had been offered indemnity if they joined the expedition. At two o'clock in the morning of Friday, the 12th of October, Columbus discovered land. On the fourth of January of the year 1493, Columbus waved farewell to the 44 men of the little fortress of La Navidad (none of whom was ever again seen alive) and returned homeward. By the middle of February he reached the Azores, where the Portuguese threatened to throw him into jail. On the fifteenth of March, 1493, the admiral reached Palos and together with his Indians (for he was convinced that he had discovered some outlying islands of the Indies and called the natives red Indians) he hastened to Barcelona to tell his faithful patrons that he had been successful and that the road to the gold and the silver of Cathay and Zipangu was at the disposal of their most Catholic Majesties.

Alas, Columbus never knew the truth. Towards the end of his life, on his fourth voyage, when he had touched the mainland of South America, he may have suspected that all was not well with his discovery. But he died in the firm belief that there was no solid continent between Europe and Asia and that he had found the direct route to China.

Meanwhile, the Portuguese, sticking to their eastern route, had been more fortunate. In the year 1498, Vasco da Gama

had been able to reach the coast of Malabar and return safely to Lisbon with a cargo of spice. In the year 1502 he had repeated the visit. But along the western route, the work of exploration had been most disappointing. In 1497 and 1498 John and Sebastian Cabot had tried to find a passage to Japan, but they had seen nothing but the snowbound coasts and the rocks of Newfoundland, which had first been sighted by the Northmen, five centuries before. Amerigo Vespucci, a Florentine who gave his name to our continent, had explored the coast of Brazil but had found not a trace of the Indies.

In the year 1513, seven years after the death of Columbus, the truth at last began to dawn upon the geographers of Europe. Balboa had crossed the Isthmus of Panama, had climbed the famous peak in Darien, and had looked down upon a vast expanse of water which seemed to suggest the existence of another ocean.

Finally in the year 1519 a fleet of five small Spanish ships under the command of the Portuguese navigator, Ferdinand de Magellan, sailed westward (not eastward since that route was absolutely in the hands of the Portuguese, who allowed no competition) in search of the Spice Islands. Magellan crossed the Atlantic between Africa and Brazil and sailed southward. He reached a narrow channel between the southernmost point of Patagonia, the "land of the people with the big feet," and the Fire Island (so named on account of a fire, the only sign of the existence of natives, which the sailors watched one night). For almost five weeks the ships of Magellan were at the mercy of the terrible storms and blizzards which swept through the straits. A mutiny broke out among the sailors. Magellan suppressed it with terrible severity and sent two of his men on shore where they were left to repent of their sins at leisure. At last the storms quieted down, the channel broadened, and Magellan entered a new ocean. Its waves were quiet and placid. He called it the Peaceful Sea, the *Mare Pacifico*. Then he continued in a westerly direction. He sailed for ninety-eight days without seeing land. His people almost perished from hunger and thirst and ate the rats that infested

the ships, and when these were all gone they chewed pieces of sail to still their gnawing hunger.

In March of the year 1521 they saw land. Magellan called it the land of the Ladrones (which means robbers) because the



MAGELLAN

natives stole everything they could lay hands on. Then further westward to the Spice Islands!

Again land was sighted—a group of lonely islands. Magellan called them the Philippines, after Philip, the son of his master Charles V, the Philip II of unpleasant historical memory. At first Magellan was well received, but when he used the guns of his ships to make Christian converts he was killed by the aborigines, together with a number of his captains and sailors. The survivors burned one of the three remaining ships and continued their voyage. They found the Moluccas, the famous Spice Islands; they sighted Borneo and reached Tidore.

There, one of the two ships, too leaky to be of further use, remained behind with her crew. The "Vittoria," under Sebastian del Cano, crossed the Indian Ocean, missed seeing the northern coast of Australia (which was not discovered until the first half of the seventeenth century when ships of the Dutch East India Company explored this flat and inhospitable continent), and after great hardships reached Spain.

This was the most notable of all voyages. It had taken three years. It had been accomplished at a great cost both of men and of money. But it had established the fact that the earth was round and that the new lands discovered by Columbus were not a part of the Indies but a separate continent. From that time on, Spain and Portugal devoted all their energies to the development of their Indian and American trade. To prevent an armed conflict between the rivals, Pope Alexander VI had obligingly divided the world into two equal parts by a line of demarkation which followed the 50th degree of longitude west of Greenwich, the so-called division of Tordesillas of 1494. The Portuguese were to establish their colonies to the east of this line, the Spaniards were to have theirs to the west. This accounts for the fact that the entire American continent with the exception of Brazil became Spanish and that all of the Indies and most of Africa became Portuguese, until the English and the Dutch colonists (who had no respect for papal decisions) took these possessions away in the seventeenth and eighteenth centuries.

When news of the discovery of Columbus reached the Rialto of Venice, the Wall Street of the middle ages, there was a terrible panic. Stocks and bonds went down 40 and 50 per cent. After a short while, when it appeared that Columbus had failed to find the road to Cathay, the Venetian merchants recovered from their fright. But the voyage of da Gama and Magellan proved the practical possibilities of an eastern water route to the Indies. Then the rulers of Genoa and Venice, the two great commercial centers of the middle ages and the Renaissance, began to be sorry that they had refused to listen to Columbus. But it was too late. Their Mediterranean be-



FINDING A NEW WORLD

came an inland sea. The overland trade to the Indies and China dwindled to insignificant proportions. The old days of Italian glory were gone. The Atlantic became the new center of commerce and therefore the center of civilization. It has remained so ever since.

See how strangely civilization has progressed since those early days, fifty centuries before, when the inhabitants of the valley of the Nile began to keep a written record of events. From the River Nile, it went to Mesopotamia, the land between the rivers. Then came the turn of Crete and Greece and Rome. An inland sea became the center of trade and the cities along the Mediterranean were the home of art and science and philosophy and learning. In the sixteenth century it moved westward once more and made the countries that border upon the Atlantic become the masters of the earth.

There are those who say that the World War and the suicide of the great European nations have greatly diminished the importance of the Atlantic Ocean. They expect to see civilization cross the American continent and find a new home in the Pacific. But I doubt this.

The westward advance of civilization was accompanied by a steady increase in the size of ships and a broadening of the knowledge of the navigators. The flat-bottomed vessels of the Nile and the Euphrates were replaced by the sailing vessels of the Phœnicians, the Greeks, the Carthaginians, and the Romans. These in turn were discarded for the square-rigged vessels of the Portuguese and the Spaniards. And the latter were driven from the ocean by the full-rigged craft of the English and the Dutch.

At present, however, civilization no longer depends solely upon ships. Aircraft have begun to take the place of the sailing vessel and the steamer. The next center of civilization will depend perhaps upon the development of aircraft, and the sea once more shall be the undisturbed home of the little fishes, who once upon a time shared their deep residence with the earliest ancestors of the human race.

BUDDHA AND CONFUCIUS

THE discoveries of the Portuguese and the Spaniards had brought the Christians of western Europe into close contact with the people of India and of China. They knew of course that Christianity was not the only religion on this earth. There were the Mohammedans and the heathenish tribes of northern Africa who worshipped sticks and stones and dead trees. But in India and in China the Christian conquerors found new millions who had never heard of Christ and who did not want to hear of Him, because they thought their own religion, which was thousands of years old, much better than that of the West. As this is a story of mankind and not an exclusive history of the people of Europe and our western hemisphere, you ought to know something of two men whose teaching and whose example continue to influence the actions and the thoughts of the majority of our fellow-travelers on this earth.

In India, Buddha was recognized as the great religious teacher. His history is an interesting one. He was born in the sixth century before the birth of Christ, within sight of the mighty Himalaya Mountains, where four hundred years before Zarathustra (or Zoroaster), the first of the great leaders of the Aryan race, had taught his people to regard life as a continuous struggle between the gods of evil and good. Buddha's father was Suddhodana, a mighty chief among the tribe of the Sakiyas. His mother, Maha Maya, was the daughter of a neighboring king. She had been married when she was a very young girl. But many moons had passed beyond the distant

ridge of hills and still her husband was without an heir who should rule his lands after him. At last, when she was fifty years old, her day came, and she went forth that she might be among her own people when her baby should come into this world.

It was a long trip to the land of the Koliyans, where Maha Maya had spent her earliest years. One night she was resting among the cool trees of the garden of Lumbini. There her son was born. He was given the name of Siddhartha, but we know him as Buddha, which means the Enlightened One.

In due time, Siddhartha grew up to be a handsome young prince, and when he was nineteen years old he was married to his cousin Yasodhara. During the next ten years he lived far away from all pain and suffering, behind the protecting walls of the royal palace, awaiting the day when he should succeed his father as king of the Sakiyas.

But it happened that when he was thirty years old, he drove outside of the palace gates and saw a man who was old and worn out with labor and whose weak limbs could hardly carry the burden of life. Siddhartha pointed him out to his coachman, Channa, but Channa answered that there were lots of poor people in this world and that one more or less did not matter. The young prince was very sad, but he did not say anything and went back to live with his wife and his father and his mother and tried to be happy. A little while later he left the palace a second time. His carriage met a man who suffered from a terrible disease. Siddhartha asked Channa what had been the cause of this man's suffering, but the coachman answered that there were many sick people in this world and that such things could not be helped and did not matter very much. The young prince was very sad when he heard this, but again he returned to his people.

A few weeks passed. One evening Siddhartha ordered his carriage in order to go to the river and bathe. Suddenly his horses were frightened by the sight of a dead man whose rotting body lay sprawling in the ditch beside the road. The young prince, who had never been allowed to see such things,

was frightened, but Channa told him not to mind such trifles. The world was full of dead people. It was the rule of life that all things must come to an end. Nothing was eternal. The grave awaited us all and there was no escape.

That evening, when Siddhartha returned to his home, he was received with music. While he was away his wife had given birth to a son. The people were delighted because now they knew that there was an heir to the throne, and they celebrated the event by the beating of many drums. Siddhartha, however, did not share their joy. The curtain of life had been lifted and he had learned the horror of man's existence. The sight of death and suffering followed him like a terrible dream.

That night the moon was shining brightly. Siddhartha woke up and began to think of many things. Never again could he be happy until he should have found a solution to the riddle of existence. He decided to find it far away from all those whom he loved. Softly he went into the room where Yasodhara was sleeping with her baby. Then he called for his faithful Channa and told him to follow.

Together the two men went into the darkness of the night, one to find rest for his soul, the other to be a faithful servant unto a beloved master.

The people of India among whom Siddhartha wandered for many years were just then in a state of change. Their ancestors, the native Indians, had been conquered without great difficulty by the warlike Aryans (our distant cousins), and thereafter the Aryans had been the rulers and masters of tens of millions of docile little brown men. To maintain themselves in the seat of the mighty, they had divided the population into different classes and gradually a system of "caste" of the most rigid sort had been enforced upon the natives. The descendants of the Indo-European conquerors belonged to the highest "caste," the class of warriors and nobles. Next came the caste of the priests. Below these followed the peasants and the business men. The ancient natives, however, who were called Pariahs, formed a class of despised and miserable slaves and never could hope to be anything else.

Even the religion of the people was a matter of caste. The old Indo-Europeans during their thousands of years of wandering had met with many strange adventures. These had been collected in a book called the Veda. The language of this book is called Sanskrit, and it was closely related to the different languages of the European continent, to Greek and Latin and Russian and German and two-score others. The three highest castes were allowed to read these holy scriptures. The Pariah, however, the despised member of the lowest caste, was not permitted to know its contents. Woe to the man of noble or priestly caste who should teach a Pariah to study the sacred volume!

The majority of the Indian people, therefore, lived in misery. Since this planet offered them very little joy, salvation from suffering must be found elsewhere. They tried to derive a little consolation from meditation upon the bliss of their future existence.

Brahma, the all-creator who was regarded by the Indian people as the supreme ruler of life and death, was worshipped as the highest ideal of perfection. To become like Brahma, to lose all desire for riches and power, was recognized as the most exalted purpose of existence. Holy thoughts were regarded as more important than holy deeds, and many people went into the desert and lived upon the leaves of trees and starved their bodies that they might feed their souls with the glorious contemplation of the splendors of Brahma, the Wise, the Good, and the Merciful.

Siddhartha, who had often observed these solitary wanderers who were seeking the truth far away from the turmoil of the cities and the villages, decided to follow their example. He cut his hair. He took his pearls and his rubies and sent them back to his family with a message of farewell, which the ever faithful Channa carried. Without a single follower, the young prince then moved into the wilderness.

Soon the fame of his holy conduct spread among the mountains. Five young men came to him and asked that they might be allowed to listen to his words of wisdom. He agreed to be

their master if they would follow him. They consented, and he took them into the hills and for six years he taught them all he knew amidst the lonely peaks of the Vindhya Mountains. But at the end of this period of study, he felt that he was still far from perfection. The world that he had left continued to tempt him. He now asked that his pupils leave him, and then he fasted for forty-nine days and nights, sitting upon the roots of an old tree. At last he received his reward. In the dusk of the fiftieth evening, Brahma revealed himself to his faithful servant. From that moment on, Siddhartha was called Buddha and he was revered as the Enlightened One who had come to save men from their unhappy mortal fate.

The last forty-five years of his life Buddha spent in the valley of the Ganges River, teaching his simple lesson of submission and meekness unto all men. In the year 488 before our era, he died, full of years and beloved by millions of people. He had not preached his doctrines for the benefit of a single class. Even the lowest Pariah might call himself his disciple.

This, however, did not please the nobles and the priests and the merchants, who did their best to destroy a creed which recognized the equality of all living creatures and offered men the hope of a second life (a reincarnation) under happier circumstances. As soon as they could, they encouraged the people of India to return to the ancient doctrines of the Brahmin creed with its fasting and its tortures of the sinful body. But Buddhism could not be destroyed. Slowly the disciples of the Enlightened One wandered across the valleys of the Himalayas and moved into China. They crossed the Yellow Sea and preached the wisdom of their master unto the people of Japan, and they faithfully obeyed the will of their great master, who had forbidden them to use force. To-day more people recognize Buddha as their teacher than ever before and their number surpasses that of the combined followers of Christ and Mohammed.

As for Confucius, the wise old man of the Chinese, his story is a simple one. He was born in the year 550 B.C. He led a quiet, dignified, and uneventful life at a time when China



BUDDHA GOES INTO THE MOUNTAINS

was without a strong central government and when the Chinese people were at the mercy of bandits and robber-barons who went from city to city, pillaging and stealing and murdering and turning the busy plains of northern and central China into a wilderness of starving people.

Confucius, who loved his people, tried to save them. He did not have much faith in the use of violence. He was a very peaceful person. He did not think that he could make people over by giving them a lot of new laws. He knew that the only possible salvation would come from a change of heart, and he set out upon the seemingly hopeless task of changing the character of his millions of fellow men who inhabited the wide plains of eastern Asia. The Chinese had never been much interested in religion as we understand that word. They believed in devils and spooks as most primitive people do. But they had no prophets and recognized no "revealed truth." Confucius is almost the only one among the great moral leaders who did not see visions, who did not proclaim himself as the messenger of a divine power; who did not, at some time or another, claim that he was inspired by voices from above.

He was just a very sensible and kindly man, rather given to lonely wanderings and melancholy tunes upon his faithful flute. He asked for no recognition. He did not demand that anyone should follow him or worship him. He reminds us of the ancient Greek philosophers, especially those of the Stoic school, men who believed in right living and righteous thinking without the hope of a reward but simply for the peace of the soul that comes with a good conscience.

Confucius was a very tolerant man. He went out of his way to visit Lao-Tse, the other great Chinese leader and the founder of a philosophic system called "Taoism," which was merely an early Chinese version of the Golden Rule.

Confucius bore no hatred to anyone. He taught the virtue of supreme self-possession. A person of real worth, according to the teaching of Confucius, did not allow himself to be ruffled by anger and suffered whatever fate brought him with resignation.

1300 B.C.

MOSES

THE LEADER OF
THE JEWS



1000 B.C.

ZARATHUSTRA

THE LEADER OF
THE ARYAN PEOPLES



600 B.C.

BUDDHA

THE ENLIGHTENED ONE
OF THE INDIAN PEOPLE



500 B.C.

CONFUCIUS

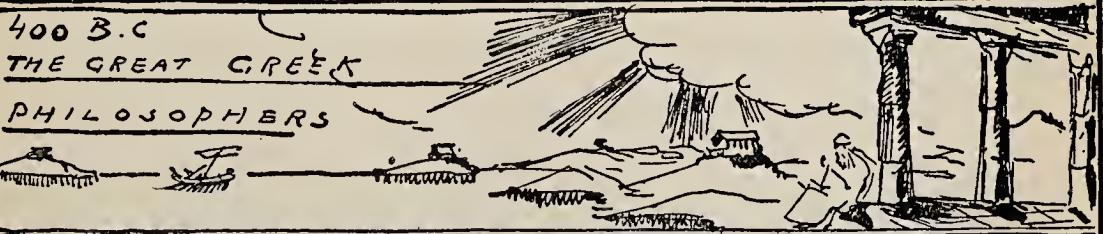
THE WISE OLD MAN
OF THE CHINESE



400 B.C.

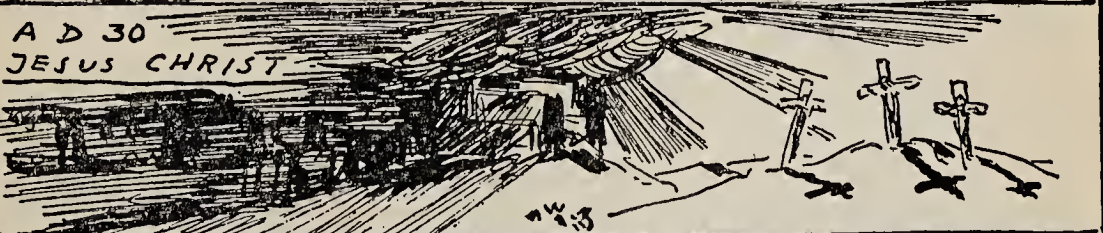
THE GREAT GREEK

PHILOSOPHERS



A.D. 30

JESUS CHRIST



A.D. 622

MOHAMMED

THE PROPHET OF THE
ARABIAN DESERT



At first he had only a few students. Gradually the number increased. Before his death, in the year 478 B.C., several of the kings and the princes of China confessed themselves his disciples. When Christ was born in Bethlehem, the philosophy of Confucius had already become a part of the mental make-up of most Chinamen. It has continued to influence their lives ever since. Not, however, in its pure, original form. Most religions change as time goes on. Christ preached humility and meekness and absence from worldly ambitions, but fifteen centuries after Golgotha, the head of the Christian church was spending millions upon the erection of a building that bore little relation to the lonely stable of Bethlehem.

Lao-Tse taught the Golden Rule, and in less than three centuries the ignorant masses had made him into a real and very cruel god and had buried his wise commandments under a rubbish-heap of superstition which made the lives of the average Chinese one long series of frights and fears and horrors.

Confucius had shown his students the beauties of honoring their father and their mother. They soon began to be more interested in the memory of their departed parents than in the happiness of their children and their grandchildren. Deliberately they turned their backs upon the future and tried to peer into the vast darkness of the past. The worship of the ancestors became a positive religious system. Rather than disturb a cemetery situated upon the sunny and fertile side of a mountain, they would plant their rice and wheat upon the barren rocks of the other slope where nothing could possibly grow. And they preferred hunger and famine to the desecration of the ancestral grave.

At the same time the wise words of Confucius never quite lost their hold upon the increasing millions of eastern Asia. Confucianism, with its profound sayings and shrewd observations, added a touch of common-sense philosophy to the soul of every Chinaman and influenced his entire life, whether he was a simple laundryman in a steaming basement or the ruler of vast provinces who dwelt behind the high walls of a secluded palace.

In the sixteenth century the enthusiastic but rather uncivilized Christians of the western world came face to face with the older creeds of the East. The early Spaniards and Portuguese looked upon the peaceful statues of Buddha and contemplated the venerable pictures of Confucius and did not in the least know what to make of those worthy prophets with their far-away smiles. They came to the easy conclusion that these strange divinities were just plain devils who represented something idolatrous and heretical and did not deserve the respect of the true sons of the Church. Whenever the spirit of Buddha or Confucius seemed to interfere with the trade in spices and silks, the Europeans attacked the "evil influence" with bullets and grapeshot. That system had certain very definite disadvantages. It has left us an unpleasant heritage of ill-will which promises little good for the immediate future.

THE REFORMATION

OF course you have heard of the Reformation. You think of a small but courageous group of pilgrims who crossed the ocean to have "freedom of religious worship." Vaguely in the course of time (and more especially in our Protestant countries) the Reformation has come to stand for the idea of "liberty of thought." Martin Luther is represented as the leader of the vanguard of progress. But when history is something more than a series of flattering speeches addressed to our own glorious ancestors, when, to use the words of the German historian von Ranke, we try to discover what "actually happened," then much of the past is seen in a very different light.

Few things in human life are either entirely good or entirely bad. Few things are either black or white. It is the duty of the honest chronicler to give a true account of the good and bad sides of every historical event. It is very difficult to do this, because we all have our personal likes and dislikes. But we ought to try to be as fair as we can be, and must not allow our prejudices to influence us too much.

Take my own case as an example. I grew up in the very Protestant center of a very Protestant country. I never saw any Catholics until I was about twelve years old. Then I felt very uncomfortable when I met them. I was a little bit afraid. I knew the story of the many thousand people who had been

burned and hanged and quartered by the Spanish Inquisition when the Duke of Alba tried to cure the Dutch people of their Lutheran and Calvinistic heresies. All that was very real to me. It seemed to have happened only the day before. It might occur again. There might be another Saint Bartholomew's night, and they would slaughter poor little me in my nightie and throw my body out of the window, as had happened to the noble Admiral de Coligny.

Much later I went to live for a number of years in a Catholic country. I found the people much pleasanter and much more tolerant than my former countrymen and quite as intelligent. To my great surprise, I began to discover that there was a Catholic side to the Reformation, quite as much as a Protestant.

Of course the good people of the sixteenth and seventeenth centuries, who actually lived through the Reformation, did not see things that way. They were always right and their enemy was always wrong. It was a question of hang or be hanged, and both sides preferred to do the hanging. Which was no more than human and for which they deserve no blame.

When we look at the world as it appeared in the year 1500, an easy date to remember, and the year in which the Emperor Charles V was born, this is what we see. The feudal disorder of the middle ages has given way before the order of a number of highly centralized kingdoms. The most powerful of all sovereigns is the great Charles, then a baby in a cradle. He is the grandson of Ferdinand and Isabella and of Maximilian of Hapsburg, the last of the medieval knights, and of his wife Mary, the daughter of Charles the Bold, the ambitious duke who had made successful war upon France but had been killed by the independent Swiss peasants. The child Charles, therefore, has fallen heir to the greater part of the map, to all the lands of his parents, grandparents, uncles, cousins, and aunts in Germany, in Austria, in Holland, in Belgium, in Italy, and in Spain, together with all their colonies in Asia, Africa, and America. By a strange irony of fate, he has been born in Ghent, in that same castle of the counts of

Flanders which the Germans used as a prison during their recent occupation of Belgium; and although a Spanish king and a German emperor, he receives the training of a Fleming.

As his father is dead (poisoned, so people say, but this is never proved) and his mother has lost her mind (she is traveling through her domains with the coffin containing the body of her departed husband), the child is left to the strict discipline of his Aunt Margaret. Forced to rule Germans and Italians and Spaniards and a score of strange races, Charles grows up a Fleming, a faithful son of the Catholic Church, but quite averse to religious intolerance. He is rather lazy, both as a boy and as a man. But fate condemns him to rule the world when the world is in a turmoil of religious fervor. He loves peace and quiet and he is always at war. At the age of fifty-five, we see him turn his back upon the human race in utter disgust at so much hate and so much stupidity. Three years later he dies, a very tired and disappointed man.

So much for Charles the Emperor. How about the Church, the second great power in the world? The Church has changed greatly since the early days of the middle ages, when it started out to conquer the heathen and show them the advantages of a pious and righteous life. In the first place, the Church has grown too rich. The pope is no longer the shepherd of a flock of humble Christians. He lives in a vast palace and surrounds himself with artists and musicians and famous literary men. His churches and chapels are covered with new pictures in which the saints look more like Greek gods than is strictly necessary. He divides his time unevenly between affairs of state and art. The affairs of state take ten per cent of his time. The other ninety per cent goes to an active interest in Roman statues, recently discovered Greek vases, plans for a new summer home, the rehearsal of a new play. The archbishops and the cardinals follow the example of their pope. The bishops try to imitate the archbishops. The village priests, however, have remained faithful to their duties. They keep themselves aloof from the wicked world and the heathenish love of beauty and pleasure. They stay away from the monasteries, where

the monks seem to have forgotten their ancient vows of simplicity and poverty and live as happily as they dare without causing too much of a public scandal.

Finally, there are the common people. They are much better off than they have ever been before. They are more prosperous, they live in better houses, their children go to better schools, their cities are more beautiful than before, their firearms have made them the equal of their old enemies, the robber-barons, who for centuries have levied such heavy taxes upon their trade. So much for the chief actors in the Reformation.

Now let us see what the Renaissance has done to Europe, and then you will understand how the revival of learning and art was bound to be followed by a revival of religious interests. The Renaissance began in Italy. From there it spread to France. It was not quite successful in Spain, where five hundred years of warfare with the Moors had made the people very narrow minded and very fanatical in all religious matters. The circle had grown wider and wider, but once the Alps had been crossed, the Renaissance had suffered a change.

The people of northern Europe, living in a very different climate, had an outlook upon life which contrasted strangely with that of their southern neighbors. The Italians lived out in the open, under a sunny sky. The Germans, the Dutch, the English, and the Swedes spent most of their time indoors, listening to the rain beating on the closed windows of their comfortable little houses. They did not laugh quite so much. They took everything more seriously. They were forever conscious of their immortal souls, and they did not like to be funny about matters which they considered holy and sacred. The "humanistic" part of the Renaissance, the books, the studies of ancient authors, the grammar, and the textbooks, interested them greatly. But the general return to the old pagan civilization of Greece and Rome, which was one of the chief results of the Renaissance in Italy, filled their hearts with horror.

But the papacy and the college of cardinals were almost entirely composed of Italians, and they had turned the Church

into a pleasant club where people discussed art and music and the theater but rarely mentioned religion. Hence the split between the serious North and the more civilized but easy-going and indifferent South was growing wider and wider all the time and nobody seemed to be aware of the danger that threatened the Church.

There were a few minor reasons which will explain why the Reformation took place in Germany rather than in Sweden or England. The Germans bore an ancient grudge against Rome. The endless quarrels between emperor and pope had caused much mutual bitterness. In the other European countries where the government rested in the hands of a strong king, the ruler had often been able to protect his subjects against the greed of the priests. In Germany, where a shadowy emperor ruled a turbulent crowd of little princelings, the good burghers were more directly at the mercy of their bishops and prelates. These dignitaries were trying to collect large sums of money for the benefit of those enormous churches which were a hobby of the popes of the Renaissance. The Germans felt that they were being mulcted and quite naturally they did not like it.

And then there is the rarely mentioned fact that Germany was the home of the printing press. In northern Europe books were cheap, and the Bible was no longer a mysterious manuscript owned and explained by the priest. It was a household book of many families where Latin was understood by the father and by the children. Whole families began to read it, which was against the law of the Church. They discovered that the priests were telling them many things which, according to the original text of the Holy Scriptures, were somewhat different. This caused doubt. People began to ask questions. And questions, when they cannot be answered, often cause a great deal of trouble.

The attack began when the humanists of the North opened fire upon the monks. In their heart of hearts they still had too much respect and reverence for the pope to direct their sallies against his most holy person. But the lazy, ignorant

monks, living behind the sheltering walls of their rich monasteries, offered rare sport.

The leader in this warfare, curiously enough, was a very faithful son of the Church. Desiderius Erasmus was a poor boy, born in Rotterdam in Holland, and educated at the same Latin school of Deventer from which Thomas à Kempis had graduated. He had become a priest and for a time had lived in a monastery. He had traveled a great deal and knew where-

of he wrote. When he began his career as a public pamphleteer (he would have been called an editorial writer in our day) the world was greatly amused at an anonymous series of letters which had just appeared under the title of "Letters of Obscure Men."

In these letters, the general stupidity and arrogance of the monks of the late middle ages was exposed in a strange German-Latin doggerel which reminds one of our modern

limericks. Erasmus himself was a very learned and serious scholar, who knew both Latin and Greek and gave us the first reliable version of the New Testament, which he translated into Latin together with a corrected edition of the original Greek text. But he believed with Horace, the Roman poet, that nothing prevents us from "stating the truth with a smile upon our lips."

In the year 1500, while visiting Sir Thomas More in England, he took a few weeks off and wrote a funny little book, called the "Praise of Folly," in which he attacked the monks and their credulous followers with that most dangerous of all weapons, humor. The booklet was the best seller of the sixteenth century. It was translated into almost every language, and it made people pay attention to those other books of



LUTHER TRANSLATES
THE BIBLE

Erasmus in which he advocated reform of the many abuses of the Church and appealed to his fellow humanists to help him in his task of bringing about a great rebirth of the Christian faith.

But nothing came of these excellent plans. Erasmus was too reasonable and too tolerant to please most of the enemies of the Church. They were waiting for a leader of a more robust nature.

He came and his name was Martin Luther.

Luther was a North-German peasant with a first-class brain and possessed of great personal courage. He was a university man, a master of arts of the University of Erfurt; afterward he joined a Dominican monastery. Then he became a college professor at the theological school of Wittenberg and began to explain the scriptures to the indifferent ploughboys of his Saxon home. He had a lot of spare time, and this he used to study the original texts of the Old and New Testaments. Soon he began to see the great difference which existed between the words of Christ and those that were preached by the popes and the bishops.

In the year 1511, he visited Rome on official business. Alexander VI, of the family of Borgia, who had enriched himself for the benefit of his son and daughter, was dead. But his successor, Julius II, a man of irreproachable personal character, was spending most of his time fighting and building and did not impress this serious-minded German theologian with his piety. Luther returned to Wittenberg a much disappointed man. But worse was to follow.

The gigantic church of St. Peter which Pope Julius had wished upon his innocent successor, although only half begun, was already in need of repair. Alexander VI had spent every penny of the papal treasury. Leo X, who succeeded Julius in the year 1513, was on the verge of bankruptcy. He reverted to an old method of raising ready cash. He began to sell "indulgences." An indulgence was a piece of parchment which in return for a certain sum of money, promised a sinner a decrease of the time which he would have to spend in purgatory.

It was a perfectly correct thing according to the creed of the late middle ages. Since the church had the power to forgive the sins of those who truly repented before they died, the church also had the right to shorten, through its intercession with the Saints, the time during which the soul must be purified in the shadowy realms of purgatory.

It was unfortunate that these indulgences must be sold for money. But they offered an easy form of revenue and besides, those who were too poor to pay received theirs for nothing.

Now it happened in the year 1517 that the exclusive territory for the sale of indulgences in Saxony was given to a Dominican monk by the name of Johann Tetzel. Brother Johann was a hustling salesman. To tell the truth he was a little too eager. His business methods outraged the pious people of the little duchy. And Luther, who was an honest fellow, got so angry that he did a rash thing. On the 31st of October of the year 1517 he went to the court church and upon the doors thereof he posted a sheet of paper with ninety-five statements, or theses, attacking the sale of indulgences. These statements had been written in Latin. Luther had no intention of starting a riot. He was not a revolutionist. He objected to the institution of the indulgences and he wanted his fellow professors to know what he thought about them. But this was still a private affair of the clerical and professional world and there was no appeal to the prejudices of the community of laymen.

Unfortunately, at that moment when the whole world had begun to take an interest in the religious affairs of the day, it was utterly impossible to discuss anything without at once creating a serious mental disturbance. In less than two months, all Europe was discussing the ninety-five theses of the Saxon monk. Every one must take sides. Every obscure little theologian must print his own opinion. The papal authorities began to be alarmed. They ordered the Wittenberg professor to proceed to Rome and give an account of his action. Luther wisely remembered what had happened to Huss. He stayed in Germany and he was punished with excommunication.

Luther burned the papal bull in the presence of an admiring multitude, and from that moment peace between himself and the pope was no longer possible.

Without any desire on his part, Luther had become the leader of a vast army of discontented Christians. German patriots like Ulrich von Hutten rushed to his defence. The students of Wittenberg and Erfurt and Leipzig offered to defend him should the authorities try to imprison him. The Elector of Saxony reassured the eager young men. No harm would befall Luther as long as he stayed on Saxon ground.

All this happened in the year 1520. Charles V was twenty years old and as the ruler of half the world was forced to remain on pleasant terms with the pope. He sent out calls for a Diet or general assembly in the good city of Worms on the Rhine and commanded Luther to be present and give an account of his extraordinary behavior. Luther, who now was the national hero of the Germans, went. He refused to take back a single word of what he had ever written or said. His conscience was controlled only by the word of God. He would live and die for his conscience.

The Diet of Worms, after due deliberation, declared Luther an outlaw before God and man, and forbade all Germans to give him shelter or food or drink, or to read a single word of the book which the dastardly heretic had written. But the great reformer was in no danger. By the majority of the Germans of the north the edict was denounced as a most unjust and outrageous document. For greater safety, Luther was hidden in the Wartburg, a castle belonging to the Elector of Saxony, and there he defied all papal authority by translating the entire Bible into the German language, that all the people might read and know the word of God for themselves.

By this time, the Reformation was no longer a spiritual and religious affair. Those who hated the beauty of the modern church building used this period of unrest to attack and destroy what they did not like because they did not understand it. Impoverished knights tried to make up for past losses by grabbing the territory which belonged to the monasteries.

Discontented princes made use of the absence of the emperor to increase their own power. The starving peasants, following the leadership of half-crazy agitators, made the best of the opportunity and attacked the castles of their masters and plundered and murdered and burned with the zeal of the old Crusaders.

A veritable reign of disorder broke loose throughout the Empire. Some princes became Protestants (as the "protesting" adherents of Luther were called) and persecuted their Catholic subjects. Others remained Catholic and hanged their Protestant subjects. The Diet of Speyer of the year 1526 tried to settle this difficult question of allegiance by ordering that "the subjects should all be of the same religious denomination as their princes." This turned Germany into a checkerboard of a thousand hostile little duchies and principalities and created a situation which prevented the normal political growth for hundreds of years.

In February of the year 1546 Luther died and was put to rest in the same church where twenty-nine years before he had proclaimed his famous objections to the sale of indulgences. In less than thirty years, the indifferent, joking, and laughing world of the Renaissance had been transformed into the arguing, quarreling, backbiting, debating society of the Reformation. The universal spiritual empire of the popes came to a sudden end and the whole of western Europe was turned into a battlefield, where Protestants and Catholics killed each other for the greater glory of certain theological doctrines which are as incomprehensible to the present generation as the mysterious inscriptions of the ancient Etruscans.

RELIGIOUS WARFARE

THE sixteenth and seventeenth centuries were the age of religious controversy.

If you will notice you will find that almost everybody around you is forever "talking economics" and discussing wages and hours of labor and strikes in their relation to the life of the community, for that is the main topic of interest of our own time.

The poor little children of the year 1600 or 1650 fared worse. They never heard anything but "religion." Their heads were filled with "predestination," "transubstantiation," "free will," and a hundred other queer words, expressing obscure points of the "true faith," whether Catholic or Protestant. According to the desire of their parents they were baptized Catholics or Lutherans or Calvinists or Zwinglians or Anabaptists. They learned their theology from the Augsburg catechism, composed by Luther, or from the "Institutes of Christianity," written by Calvin, or they mumbled the Thirty-Nine Articles of Faith, which were printed in the English Book of Common Prayer, and they were told that these alone represented the "true faith."

They heard of the wholesale theft of church property perpetrated by King Henry VIII, the much-married monarch of England, who made himself the supreme head of the English church, and assumed the old papal rights of appointing bishops and priests. They had a nightmare whenever someone

mentioned the Holy Inquisition, with its dungeons and its many torture chambers, and they were treated to equally horrible stories of how a mob of outraged Dutch Protestants had got hold of a dozen defenceless old priests and hanged them for the sheer pleasure of killing those who professed a different faith. It was unfortunate that the two contending parties were so equally matched. Otherwise the struggle would have come to a quick solution. Now it dragged on for eight generations, and it grew so complicated that I can only tell you the most important details, and must ask you to get the rest from one of the many histories of the Reformation.

The great reform movement of the Protestants had been followed by a thoroughgoing reform within the bosom of the Church. Those popes who had been merely amateur humanists and dealers in Roman and Greek antiquities, disappeared from the scene and their place was taken by serious men who spent twenty hours a day administering those holy duties which had been placed in their hands.

The long and rather disgraceful happiness of the monasteries came to an end. Monks and nuns were forced to be up at sunrise, to study the Church Fathers, to tend the sick and console the dying. The Holy Inquisition watched day and night that no dangerous doctrines should be spread by way of the printing press. Here it is customary to mention poor



THE INQUISITION

Galileo, who was locked up because he had been a little too indiscreet in explaining the heavens with his funny little telescope and had muttered certain opinions about the behavior of the planets which were entirely opposed to the official views of the Church. But in all fairness to the pope, the clergy, and the Inquisition, it ought to be stated that the Protestants were quite as much the enemies of science and medicine as the Catholics and with equal manifestations of ignorance and intolerance regarded the men who investigated things for themselves as the most dangerous enemies of mankind.

And Calvin, the great French reformer and the tyrant (both political and spiritual) of Geneva, not only assisted the French authorities when they tried to hang Michael Servetus (the Spanish theologian and physician who had become famous as the assistant of Vesalius, the first great anatomist), but when Servetus had managed to escape from his French jail and had fled to Geneva, Calvin threw this brilliant man into prison and, after a prolonged trial, allowed him to be burned at the stake on account of his heresies, totally indifferent to his fame as a scientist.

And so it went. We have few reliable statistics upon the subject, but on the whole, the Protestants tired of this game long before the Catholics, and the greater part of honest men and women who were burned and hanged and decapitated on account of their religious beliefs fell as victims of the very energetic but also very drastic church of Rome.

For tolerance (and please remember this when you grow older) is of very recent origin and even the people of our own so-called "modern world" are apt to be tolerant only upon such matters as do not interest them very much. They are tolerant toward a native of Africa, and do not care whether he becomes a Buddhist or a Mohammedan, because neither Buddhism nor Mohammedanism means anything to them. But when they hear that their neighbor, who was a Republican and believed in a high protective tariff, has joined the Socialist party and now wants to repeal all tariff laws, their tolerance ceases and they use almost the same words as those employed by a kindly

Catholic (or Protestant) of the seventeenth century, who was informed that his best friend whom he had always respected and loved had fallen a victim to the terrible heresies of the Protestant (or Catholic) Church.

“Heresy” until a very short time ago was regarded as a disease. Nowadays when we see a man neglecting the personal cleanliness of his body and his home and exposing himself and his children to the dangers of typhoid fever or another preventable disease, we send for the board of health, and the health officer calls upon the police to aid him in removing this person who is a danger to the safety of the entire community. In the sixteenth and seventeenth centuries, a heretic, a man or a woman who openly doubted the fundamental principles upon which his Protestant or Catholic religion had been founded, was considered a more terrible menace than a typhoid carrier. Typhoid fever might (very likely would) destroy the body. But heresy, according to them, would positively destroy the immortal soul. It was therefore the duty of all good and logical citizens to warn the police against the enemies of the established order of things, and those who failed to do so were as culpable as a modern man who does not telephone to the nearest doctor when he discovers that his fellow-tenants are suffering from cholera or smallpox.

In the years to come you will hear a great deal about preventive medicine. Preventive medicine simply means that our doctors do not wait until their patients are sick, then step forward and cure them. On the contrary, they study the patient and the conditions under which he lives when he (the patient) is perfectly well, and they remove every possible cause of illness by cleaning up rubbish, by teaching him what to eat and what to avoid, and by giving him a few simple ideas of personal hygiene. They go even further than that, and these good doctors enter the schools and teach the children how to use toothbrushes and how to avoid catching colds.

The sixteenth century, which regarded (as I have tried to show you) bodily illness as much less important than sickness which threatened the soul, organized a system of spiritual pre-

ventive medicine. As soon as a child was old enough to spell his first words, he was educated in the true (and the "only true") principles of the faith. Indirectly this proved to be a good thing for the general progress of the people of Europe. The Protestant lands were soon dotted with schools. They used a great deal of very valuable time to explain the Catechism, but they gave instruction in other things besides theology. They encouraged reading and they were responsible for the great prosperity of the printing trade.

But the Catholics did not lag behind. They too devoted much time and thought to education. The Church, in this matter, found an invaluable friend and ally in the newly-founded order of the Society of Jesus. The founder of this remarkable organization was a Spanish soldier who after a life of unholy adventures had been converted and thereupon felt himself bound to serve the Church, just as many former sinners, who have been shown the errors of their ways by the Salvation Army, devote the remaining years of their lives to the task of aiding and consoling those who are less fortunate.

The name of this Spaniard was Ignatius de Loyola. He was born in the year before the discovery of America. He had been wounded and lamed for life, and while he was in the hospital he had seen a vision of the Holy Virgin and her Son, who bade him give up the wickedness of his former life. He decided to go to the Holy Land and finish the task of the Crusades. But a visit to Jerusalem had shown him the impossibility of the task and he returned west to help in the warfare upon the heresies of the Lutherans.

In the year 1534 he was studying in Paris at the Sorbonne. Together with seven other students he founded a fraternity. The eight men promised each other that they would lead holy lives, that they would not strive after riches but after righteousness, and would devote themselves, body and soul, to the service of the Church. A few years later this small fraternity had grown into a regular organization and was recognized by Pope Paul III as the Society of Jesus.

Loyola had been a military man. He believed in discipline,

and absolute obedience to the orders of the superior dignitaries became one of the main causes for the enormous success of the Jesuits. They specialized in education. They gave their teachers a most thoroughgoing education before they allowed them to talk to a single pupil. They lived with their students and they entered into their games. They watched them with tender care. And as a result they raised a new generation of faithful Catholics who took their religious duties as seriously as the people of the early middle ages.

The shrewd Jesuits, however, did not waste all their efforts upon the education of the poor. They entered the palaces of the mighty and became the private tutors of future emperors and kings. And what this meant you will see for yourself when I tell you about the Thirty Years War. But before this terrible and final outbreak of religious fanaticism, a great many other things had happened.

Charles V was dead. Germany and Austria had been left to his brother Ferdinand. All his other possessions, Spain and The Netherlands and the Indies and America, had gone to his son Philip. Philip was the son of Charles and a Portuguese princess who had been first cousin to her own husband. The children that are born of such a union are apt to be rather queer. The son of Philip, the unfortunate Don Carlos (murdered afterward with his own father's consent), was crazy. Philip was not quite crazy, but his zeal for the Church bordered closely upon religious insanity. He believed that Heaven had appointed him as one of the saviors of mankind. Therefore, whosoever was obstinate and refused to share His Majesty's views, proclaimed himself an enemy of the human race and must be exterminated lest his example corrupt the souls of his pious neighbors.

Spain, of course, was a very rich country. All the gold and silver of the new world flowed into the Castilian and Aragonian treasuries. But Spain suffered from a curious economic disease. Her peasants were hard working men and even harder working women. But the better classes maintained a supreme contempt for any form of labor, outside of

employment in the army or navy or the civil service. As for the Moors, who had been very industrious artisans, they had been driven out of the country long before. As a result, Spain, the treasure chest of the world, remained a poor country because all her money had to be sent abroad in exchange for the wheat and the other necessities of life which the Spaniards neglected to raise for themselves.

Philip, ruler of the most powerful nation of the sixteenth century, depended for his revenue upon the taxes which were gathered in the busy commercial beehive of The Netherlands. But these Flemings and Dutchmen were devoted followers of doctrines of Luther and Calvin and they had cleansed their churches of all images and holy paintings and they had informed the pope that they no longer regarded him as their shepherd but intended to follow the dictates of their consciences and the commands of their newly translated Bible.

This placed the king in a very difficult position. He could not possibly tolerate the heresies of his Dutch subjects, but he needed their money. If he allowed them to be Protestants and took no measures to save their souls he was deficient in his duty toward God. If he sent the Inquisition to The Netherlands and burned his subjects at the stake, he would lose the greater part of his income.

Being a man of uncertain will-power he hesitated a long time. He tried kindness and sternness and promises and threats. The Hollanders remained obstinate, and continued to sing psalms and listen to the sermons of their Lutheran and Calvinist preachers. Philip in his despair sent his "man of iron," the Duke of Alba, to bring these hardened sinners to terms. Alba began by decapitating those leaders who had not wisely left the country before his arrival. In the year 1572 he attacked a number of Dutch cities and massacred the inhabitants as an example for the others. The next year he laid siege to the town of Leyden, the manufacturing center of Holland.

Meanwhile, the seven small provinces of the northern Netherlands had formed a defensive union, the so-called Union

of Utrecht, and had recognized William of Orange, a German prince who had been the private secretary of the Emperor Charles V, as the leader of their army and as commander of their freebooting sailors, who were known as the Beggars of the Sea. William, to save Leyden, cut the dykes, created a shallow inland sea, and delivered the town with the help of a strangely equipped navy consisting of scows and flat-bottomed



LEYDEN DELIVERED BY THE CUTTING OF THE DYKES

barges which were rowed and pushed and pulled through the mud until they reached the city walls.

It was the first time that an army of the invincible Spanish king had suffered such a humiliating defeat. It surprised the world just as the Japanese victory of Mukden, in the Russian-Japanese war, surprised our own generation. The Protestant

powers took fresh courage and Philip devised new means for the purpose of conquering his rebellious subjects. He hired a poor half-witted fanatic to go and murder William of Orange. But the sight of their dead leader did not bring the Seven Provinces to their knees. On the contrary it made them furiously angry. In the year 1581, the Estates General (the meeting of the representatives of the Seven Provinces) came together at The Hague and most solemnly abjured their "wicked king Philip" and themselves assumed the burden of sovereignty which thus far had been invested in their "King by the Grace of God."



THE MURDER OF WILLIAM
THE SILENT

This is a very important event in the history of the great struggle for political liberty. It was a step which reached much farther than the uprising of the nobles which ended with the signing of the Magna Carta. These good burghers said, "Between a king and his subjects there is a silent understanding that both sides shall perform certain services and shall recognize certain definite duties. If either party fails to live up to this contract, the other has the right to consider it terminated."

The American subjects of King George III in the year 1776 came to a similar conclusion. But they had three thousand miles of ocean between themselves and their ruler, and the Estates General took their decision (which meant a slow death in case of defeat) within hearing of the Spanish guns and although in constant fear of an avenging Spanish fleet.

The stories about a mysterious Spanish fleet that was to conquer both Holland and England, when Protestant Queen Elizabeth had succeeded Catholic "Bloody Mary," was an old

one. For years the sailors of the waterfront had talked about it. In the 'eighties of the sixteenth century the rumor took a definite shape. According to pilots who had been in Lisbon, all the Spanish and Portuguese wharves were building ships. And in the southern Netherlands (in Belgium) the Duke of Parma was collecting a large expeditionary force to be carried from Ostend to London and Amsterdam as soon as the fleet should arrive.

In the year 1586 the Great Armada set sail for the north. But the harbors of the Flemish coast were blockaded by a Dutch fleet and the Channel was guarded by the English, and the Spaniards, accustomed to the quieter seas of the south, did not know how to navigate in this squally and bleak northern climate. What happened to the Armada once it was attacked by ships and by storms

I need not tell you. A few ships, by sailing around Ireland, escaped to tell the terrible story of defeat. The others perished and lie at the bottom of the North Sea.

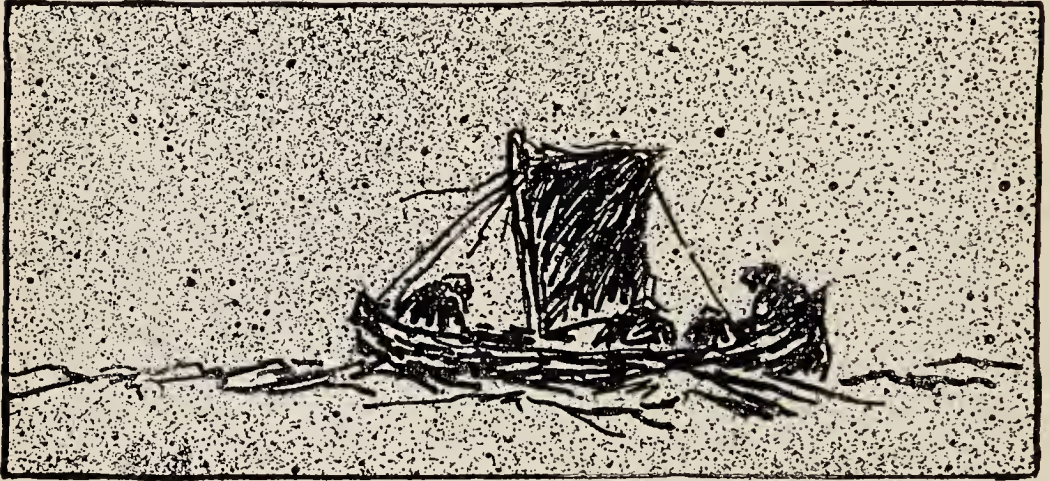
Turn about is fair play. The British and the Dutch Protestants now carried the war into the territory of the enemy. Before the end of the century the route to the Indies had at last been discovered. As a result the great Dutch East India Company was founded and a systematic war upon the Portuguese and Spanish colonies in Asia and Africa was begun in all seriousness.

It was during this early era of colonial conquest that a curious lawsuit was fought out in the Dutch courts. Early in the seventeenth century a Dutch captain by the name of van Heemskerck, a man who had made himself famous as the head of an expedition which had tried to discover the Northeastern



THE ARMADA IS COMING

Passage to the Indies and who had spent a winter on the frozen shores of the island of Nova Zembla, had captured a Portuguese ship in the straits of Malacca. You will remember that the pope had divided the world into two equal shares, one of which had been given to the Spaniards and the other to the Portuguese. The Portuguese quite naturally regarded the water which surrounded their Indian islands as part of their own property and since, for the moment, they were not at war with The United Seven Netherlands, they claimed that the captain of a private Dutch trading company had no right to enter their private domain and steal their ships. And they



THE DEATH OF HUDSON

brought suit. The directors of the Dutch East India Company hired a bright young lawyer, by the name of De Groot or Grotius, to defend their case. He made the astonishing plea that the ocean is free to all comers. Once outside the distance which a cannon ball fired from the land can reach, the sea is or (according to Grotius) ought to be, a free and open highway to all the ships of all nations. It was the first time that this startling doctrine had been publicly pronounced in a court of law. It was opposed by all the other seafaring people. To counteract the effect of Grotius' famous plea for the "Mare Liberum," or "Open Sea," John Selden, the Englishman, wrote his famous treatise upon the "Mare Clausum," or "Closed

Sea," which treated of the natural right of a sovereign to regard the seas which surrounded his country as belonging to his territory. I mention this here because the question had not yet been decided and during the last war caused all sorts of difficulties and complications.

To return to the warfare between Spaniard and Hollander and Englishman, before twenty years were over the most valuable colonies of the Indies and the Cape of Good Hope and Ceylon and those along the coast of China and even Japan were in Protestant hands. In 1621 a West Indian Company was founded, which conquered Brazil and in North America built a fortress called Nieuw Amsterdam at the mouth of the river which Henry Hudson had discovered in the year 1609.

These new colonies enriched both England and the Dutch Republic to such an extent that they could hire foreign soldiers to do their fighting on land while they devoted themselves to commerce and trade. To them the Protestant revolt meant independence and prosperity. But in many other parts of Europe it meant a succession of horrors compared to which the last war was a mild excursion of kindly Sunday-school boys.

The Thirty Years War which broke out in the year 1618 and which ended with the famous Treaty of Westphalia in 1648, was the perfectly natural result of a century of ever-increasing religious hatred. It was, as I have said, a terrible war. Everybody fought everybody else and the struggle ended only when all parties had been thoroughly exhausted and could fight no longer.

In less than a generation it turned many parts of central Europe into a wilderness, where the hungry peasants fought for the carcass of a dead horse with the even hungrier wolf. Five-sixths of all the German towns and villages were destroyed. The Palatinate, in western Germany, was plundered twenty-eight times. And a population of eighteen million people was reduced to four million.

The hostilities began almost as soon as Ferdinand II of the House of Habsburg had been elected emperor. He was the product of a most careful Jesuit training and was a most

obedient and devout son of the Church. The vow which he had made as a young man, that he would eradicate all sects and all heresies from his domains, Ferdinand kept to the best of his ability. Two days before his election, his chief opponent, Frederick, the Protestant Elector of the Palatinate and a son-in-law of James I of England, had been made king of Bohemia, in direct violation of Ferdinand's wishes.

At once the Habsburg armies marched into Bohemia. The young king looked in vain for assistance against this formidable enemy. The Dutch Republic was willing to help, but, engaged in a desperate war of its own with the Spanish branch of the Habsburgs, it could do little. The Stuarts in England were more interested in strengthening their own absolute power at home than in spending money and men upon a forlorn adventure in far away Bohemia. After a struggle of a few months, the Elector of the Palatinate was driven away and his domains were given to the Catholic House of Bavaria. This was the beginning of the great war.

Then the Habsburg armies, under Tilly and Wallenstein, fought their way through the Protestant part of Germany until they had reached the shores of the Baltic. A Catholic neighbor meant serious danger to the Protestant king of Denmark. Christian IV tried to defend himself by attacking his enemies before they had become too strong for him. The Danish armies marched into Germany but were defeated. Wallenstein followed up his victory with such energy and violence that Denmark was forced to sue for peace. Only one town of the Baltic then remained in the hands of the Protestants. That was Stralsund.

There, in the early summer of the year 1630, landed King Gustavus Adolphus of the House of Vasa, king of Sweden, and famous as the man who had defended his country against the Russians. A Protestant prince of unlimited ambition, desirous of making Sweden the center of a great northern empire, Gustavus Adolphus was welcomed by the Protestant princes of Europe as the savior of the Lutheran cause. He defeated Tilly, who had just successfully butchered the Prot-

estant inhabitants of Madgeburg. Then his troops began their great march through the heart of Germany in an attempt to reach the Habsburg possessions in Italy. Threatened in the rear by the Catholics, Gustavus suddenly veered around and defeated the main Habsburg army in the battle of Lützen. Unfortunately the Swedish king was killed when he strayed away from his troops. But the Habsburg power had been broken.

Ferdinand, who was a suspicious sort of person, at once began to distrust his own servants. Wallenstein, his commander-in-chief, was murdered at his instigation. When the Catholic Bourbons, who ruled France and hated their Habsburg rivals, heard of this, they joined the Protestant Swedes. The armies of Louis XIII invaded the eastern part of Germany, and murdered, pillaged, and burned Habsburg property. This brought great fame and riches to the Swedes and caused the Danes to become envious. The Protestant Danes thereupon declared war upon the Protestant Swedes who were the allies of the Catholic French, whose political leader, the Cardinal de Richelieu, had just deprived the Huguenots (or French Protestants) of those rights of public worship which had been guaranteed them.

The war, after the habit of such encounters, did not decide anything, when it came to an end with the treaty of Westphalia in 1648. The Catholic powers remained Catholic and the Protestant powers stayed Protestant. The Swiss and Dutch Protestants were recognized as independent republics. France kept the cities of Metz and Toul and Verdun and a part of Alsace. The Holy Roman Empire continued to exist as a sort of scarecrow state, without men, without money, without hope, and without courage.

The only good the Thirty Years War accomplished was a negative one. It discouraged both Catholics and Protestants from ever trying it again. Henceforth they left each other in peace. This, however, did not mean that religious feeling and theological hatred had been removed from this earth. On the contrary. The quarrels between Catholic and Protestant came

to an end, but the disputes between the different Protestant sects continued as bitterly as ever before. In Holland a difference of opinion as to the true nature of predestination (a very obscure point of theology, but exceedingly important in the eyes of your great-grandfather) caused a quarrel which ended with the decapitation of John of Oldenbarneveltdt, the Dutch statesman who had been responsible for the success of the Republic during the first twenty years of its independence, and who was the great organizing genius of her Indian trading company. In England, the feud led to civil war.



AMSTERDAM IN 1648

But before I tell you of this outbreak, which led to the first execution by process-of-law of a European king, I ought to say something about the previous history of England. In this book I am trying to give you only those events of the past which can throw a light upon the conditions of the present world. If I do not mention certain countries, the cause is not to be found in any secret dislike on my part. I wish that I could tell you what happened to Norway and Switzerland and Serbia and China. But these lands exercised no great influence upon the development of Europe in the sixteenth and seventeenth centuries. I therefore pass them by with a polite and very respectful bow. England, however, is in a different

position. What the people of that small island have done during the last five hundred years has shaped the course of history in every corner of the world. Without a proper knowledge of the background of English history, you cannot understand what you read in the newspapers. And it is therefore necessary that you know how England happened to develop a parliamentary form of government while the rest of the European continent was still ruled by absolute monarchs.

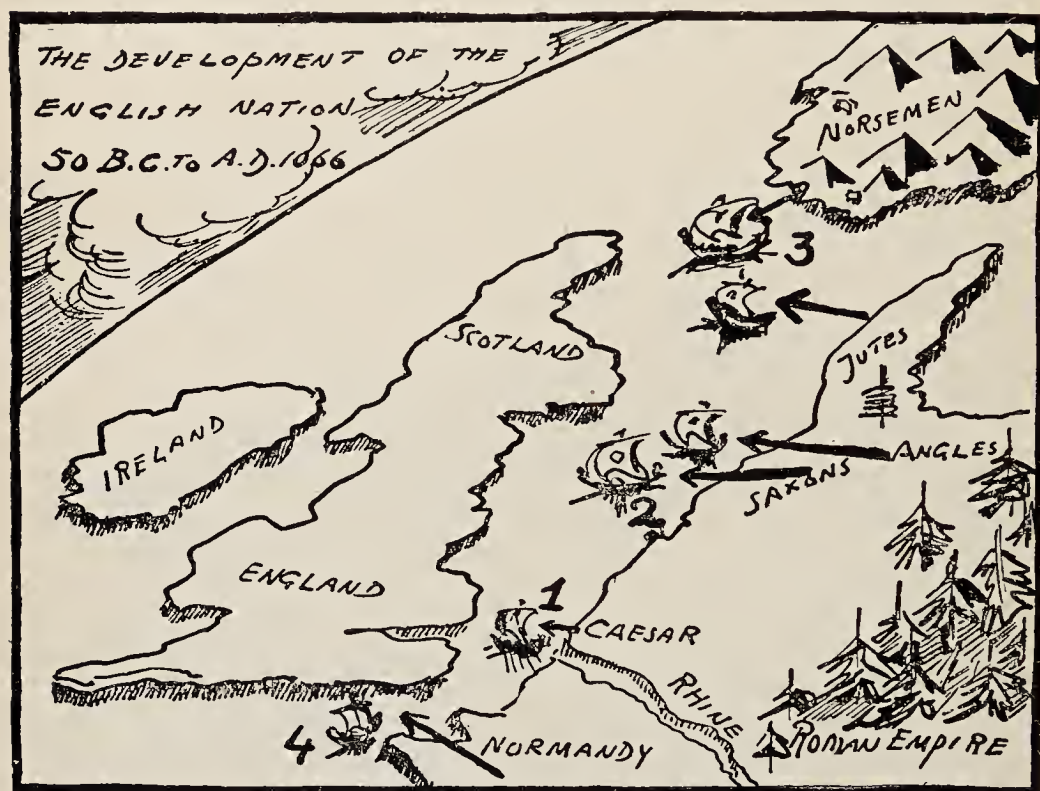
THE ENGLISH REVOLUTION

CÆSAR, the earliest explorer of northwestern Europe, had crossed the Channel in the year 55 B.C. and had conquered England. During four centuries the country then remained a Roman province. But when the barbarians began to threaten Rome, the garrisons were called back from the frontier that they might defend the home country, and Britannia was left without a government and without protection.

As soon as this became known among the hungry Saxon tribes of northern Germany, they sailed across the North Sea and made themselves at home in the prosperous island. They founded a number of independent Anglo-Saxon kingdoms (so called after the original invaders, the Angles or English and the Saxons), but these small states were forever quarreling with each other and no king was strong enough to establish himself as the head of a united country. For more than five hundred years, Mercia and Northumbria and Wessex and Sussex and Kent and East Anglia, or whatever their names, were exposed to attacks from various Scandinavian pirates. Finally in the eleventh century England, together with Norway and northern Germany, became part of the large Danish empire of Canute the Great and the last vestiges of independence disappeared.

The Danes in the course of time were driven away, but no sooner was England free than it was conquered for the fourth time. The new enemies were the descendants of another tribe

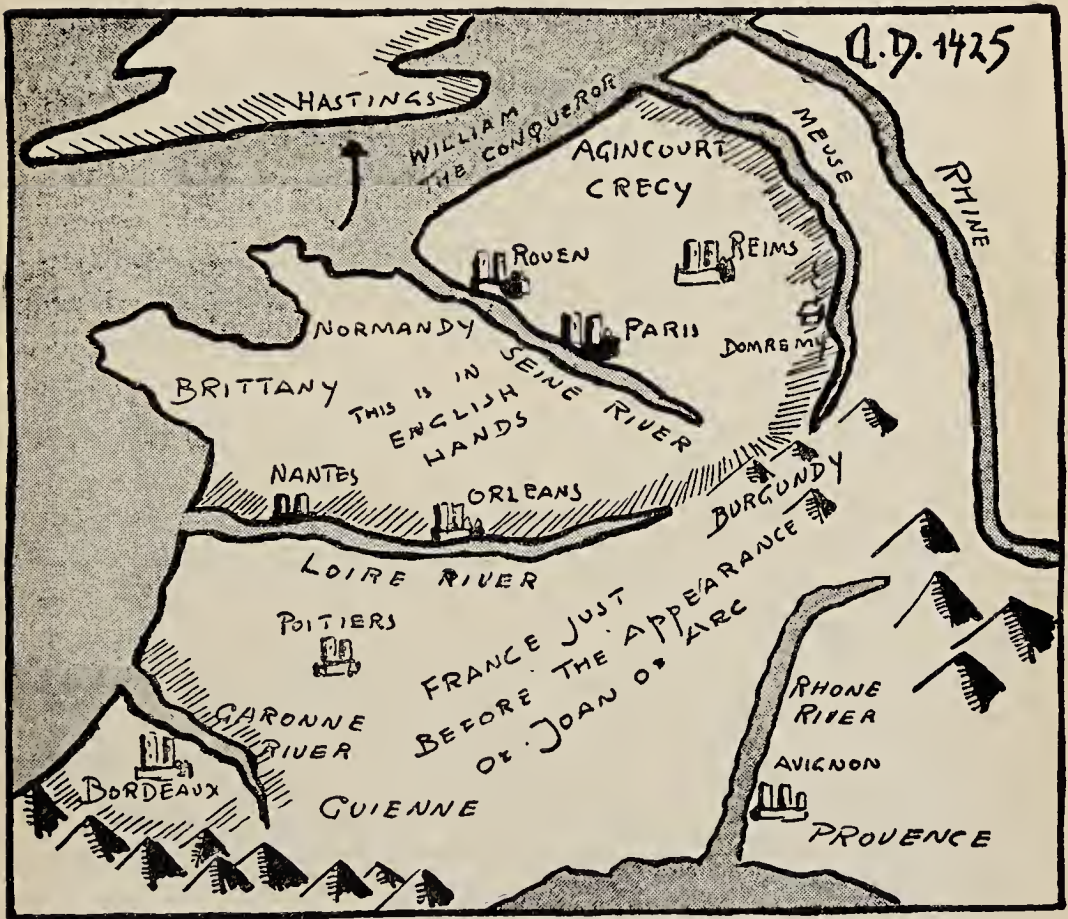
of Norsemen who early in the tenth century had invaded France and had founded the duchy of Normandy. William, Duke of Normandy, who for a long time had looked across the water with an envious eye, crossed the Channel in October of the year 1066. At the battle of Hastings, on October the fourteenth of that year, he destroyed the weak forces of Harold of Wessex, the last of the Anglo-Saxon kings, and established



THE ENGLISH NATION

himself as king of England. But neither William nor his successors of the House of Anjou and Plantagenet regarded England as their true home. To them the island was merely a part of their great inheritance on the continent—a sort of colony inhabited by rather backward people upon whom they forced their own language and civilization. Gradually, however, the “colony” of England gained upon the “mother country” of Normandy. At the same time the kings of France

were trying desperately to get rid of the powerful Norman-English neighbors who were in truth no more than disobedient servants of the French crown. After a century of warfare the French people, under the leadership of a young girl by the name of Joan of Arc, drove the "foreigners" from their soil. Joan herself, taken a prisoner at the battle of Compiègne in the year 1430 and sold by her Burgundian captors to the



THE HUNDRED YEARS WAR

English soldiers, was burned as a witch. But the English never gained foothold upon the continent, and their kings were at last able to devote all their time to their British possessions. As the feudal nobility of the island had been engaged in one of those strange feuds which were as common in the middle ages as measles and smallpox, and as the greater part of the old

landed proprietors had been killed during these so-called Wars of the Roses, it was quite easy for the kings to increase their royal power. And by the end of the fifteenth century England was a strongly centralized country, ruled by Henry VII of the House of Tudor, whose famous Court of Justice, the "Star Chamber" of terrible memory, suppressed with the utmost severity all attempts on the part of the surviving nobles to regain their old influence upon the government of the country.

In the year 1509 Henry VII was succeeded by his son Henry VIII, and from that moment on the history of England gained a new importance, for the country ceased to be a medieval island and became a modern state.

Henry had no deep interest in religion. He gladly used a private disagreement with the pope about one of his many divorces to declare himself independent of Rome and make the Church of England the first of those "nationalistic churches" in which the worldly ruler also acts as the spiritual head of his subjects. This peaceful reformation of 1534 not only gave the House of Tudor the support of the English clergy, who for a long time had been exposed to the violent attacks of many Lutheran propagandists, but it also increased the royal power through the confiscation of the former possessions of the monasteries. At the same time it made Henry popular with the merchants and tradespeople, who as the proud and prosperous inhabitants of an island which was separated from the rest of Europe by a wide and deep channel, had a great dislike for everything "foreign" and did not want an Italian bishop to rule their honest British souls.

In 1547 Henry died. He left the throne to his small son, aged ten. The guardians of the child, favoring the modern Lutheran doctrines, did their best to help the cause of Protestantism. But the boy died before he was sixteen, and was succeeded by his sister Mary, the wife of Philip II of Spain, who burned the bishops of the new "national church" and in other ways followed the example of her royal Spanish husband.

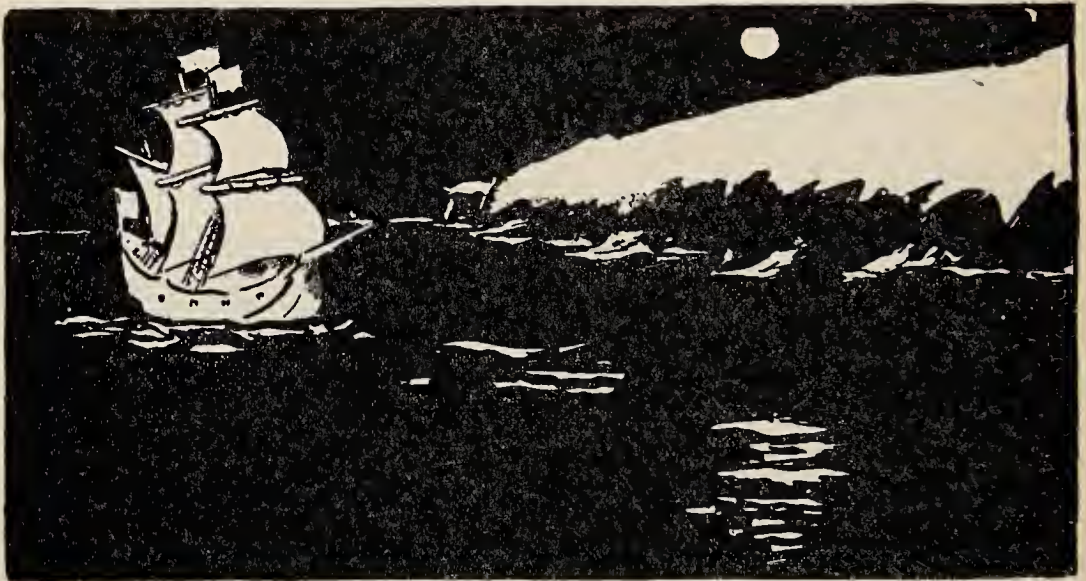
Fortunately she died, in the year 1558, and was succeeded

by Elizabeth, the daughter of Henry VIII and Anne Boleyn, the second of his six wives, whom he had decapitated when she no longer pleased him. Elizabeth, who had spent some time in prison, and who had been released only at the request of the Holy Roman Emperor, was a most cordial enemy of everything Catholic and Spanish. She shared her father's indifference in the matter of religion, but she inherited his ability as a very shrewd judge of character, and spent the forty-five years of her reign in strengthening the power of the dynasty and in increasing the revenue and possessions of her merry islands. In this she was most ably assisted by a number of men who gathered around her throne and made the Elizabethan age a period of such importance that you ought to study it in detail in one of the special books of which I shall tell you in the bibliography at the end of this volume.

Elizabeth, however, did not feel entirely safe upon her throne. She had a rival, and a very dangerous one. Mary, of the House of Stuart, daughter of a French duchess and a Scottish father, widow of King Francis II of France and daughter-in-law of Catherine of Medici (who had organized the murders of Saint Bartholomew's night), was the mother of a little boy who was afterward to become the first Stuart king of England. She was an ardent Catholic and a willing friend to those who were the enemies of Elizabeth. Her own lack of political ability and the violent methods which she employed to punish her Calvinistic subjects caused a revolution in Scotland and forced Mary to take refuge on English territory. For eighteen years she remained in England, plotting forever and a day against the woman who had given her shelter and who was at last obliged to follow the advice of her trusted councillors "to cutte off the Scottish Queen's heade."

The head was duly "cutte off" in the year 1587 and caused a war with Spain. But the combined navies of England and Holland defeated Philip's invincible Armada, as we have already seen, and the blow which had been meant to destroy the power of the two great anti-Catholic leaders was turned into a profitable business adventure.

For now at last, after many years of hesitation, the English as well as the Dutch thought it their good right to invade the Indies and America and avenge the ills which their Protestant brethren had suffered at the hands of the Spaniards. The English had been among the earliest successors of Columbus. British ships, commanded by the Venetian pilot Giovanni Caboto (or Cabot), had been the first to discover and explore the northern American continent in 1496. Labrador and Newfoundland were of little importance as a possible colony. But the banks of Newfoundland offered a rich reward to the Eng-



JOHN AND SEBASTIAN CABOT SEE THE COAST OF NEWFOUNDLAND

lish fishing fleet. A year later, in 1497, the same Cabot had explored the coast of Florida.

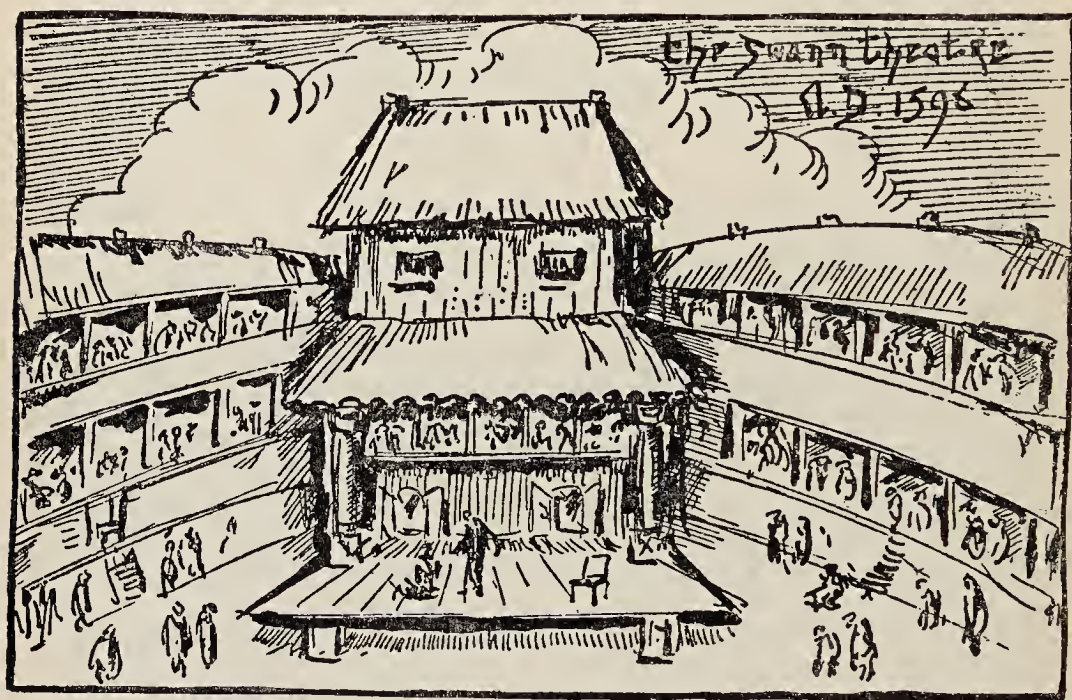
Then had come the busy years of Henry VII and Henry VIII when there had been no money for foreign explorations. But under Elizabeth, with the country at peace and Mary Stuart in prison, the sailors could leave their harbor without fear for the fate of those whom they left behind. While Elizabeth was still a child, Willoughby had ventured to sail past the North Cape and one of his captains, Richard Chancellor, pushing farther eastward in his quest of a possible road to the In-

dies, had reached Archangel, Russia, where he had established diplomatic and commercial relations with the mysterious rulers of this distant Muscovite empire. During the first years of Elizabeth's rule this voyage had been followed up by many others. Merchant adventurers, working for the benefit of a "joint stock company," had laid the foundations of trading companies which in later centuries were to become colonies. Half pirate, half diplomat, willing to stake everything on a single lucky voyage, smugglers of everything that could be loaded into the hold of a vessel, dealers in men and merchandise with equal indifference to everything except their profit, the sailors of Elizabeth had carried the English flag and the fame of their virgin queen to the four corners of the seven seas. Meanwhile William Shakespeare kept her Majesty amused at home, and the best brains and the best wit of England coöperated with the queen in her attempt to change the feudal inheritance of Henry VIII into a modern national state.

In the year 1603 the old lady died at the age of seventy. Her cousin, the great-grandson of her own grandfather, Henry VII, and son of Mary Stuart, her rival and enemy, succeeded her as James I. By the Grace of God, he found himself the ruler of a country which had escaped the fate of its continental rivals. While the European Protestants and Catholics were killing each other in a hopeless attempt to break the power of their adversaries and establish the exclusive rule of their own particular creed, England was at peace and "reformed" at leisure without going to the extremes of either Luther or Loyola. It gave the island kingdom an enormous advantage in the coming struggle for colonial possessions. It assured England a leadership in international affairs which that country has maintained until the present day. Not even the disastrous adventure with the Stuarts was able to stop this normal development.

The Stuarts, who succeeded the Tudors, were "foreigners" in England. They do not seem to have appreciated or understood this fact. The native House of Tudor could steal a horse, but the "foreign" Stuarts were not allowed to look at the

bridle without causing great popular disapproval. Old Queen Bess had ruled her domains very much as she pleased. In general, however, she had always followed a policy which meant money in the pockets of the honest (and otherwise) British merchants. Hence the queen had always been assured of the wholehearted support of her grateful people. And small liberties taken with some of the rights and prerogatives of Parliament were gladly overlooked for the ulterior benefits which were derived from her Majesty's strong and successful foreign policies.



THE ELIZABETHAN STAGE

Outwardly King James continued the same policy. But he lacked that personal enthusiasm which had been so very typical of his great predecessor. Foreign commerce continued to be encouraged. The Catholics were not granted any liberties. But when Spain smiled pleasantly upon England in an effort to establish peaceful relations, James was seen to smile back. The majority of the English people did not like this, but James was their king and they kept quiet.

Soon there were other causes of friction. King James and his son, Charles I, who succeeded him in the year 1625, both firmly believed in the principle of their "divine right" to administer their realm as they thought fit without consulting the wishes of their subjects. The idea was not new. The popes, who in more than one way had been the successors of the Roman emperors (or rather of the Roman imperial ideal of a single and undivided state covering the entire known world), had always regarded themselves and had been publicly recognized as the "vice-regents of Christ upon Earth." No one questioned the right of God to rule the world as He saw fit. As a natural result, few ventured to doubt the right of the divine "vice-regent" to do the same thing and to demand the obedience of the masses, because he was the direct representative of the Absolute Ruler of the Universe and responsible only to Almighty God.

When the Lutheran Reformation proved successful, those rights which formerly had been vested in the papacy were taken over by the many European sovereigns who became Protestants. As head of their own national or dynastic churches they insisted upon being "Christ's vice-regents" within the limits of their own territory. The people did not question the right of their rulers to take such a step. They accepted it, just as we in our own day accept the idea of a representative system which to us seems the only reasonable and just form of government. It is unfair, therefore, to state that either Lutheranism or Calvinism caused the particular feeling of irritation which greeted King James's oft and loudly repeated assertion of his "divine right." There must have been other grounds for the genuine English disbelief in the divine right of kings.

The first positive denial of the "divine right" of sovereigns had been heard in The Netherlands when the Estates General abjured their lawful sovereign King Philip II of Spain in the year 1581. "The king," so they said, "has broken his contract and the king therefore is dismissed like any other unfaithful servant." Since then, this particular idea of a king's respon-

sibilities toward his subjects had spread among many of the nations who inhabited the shores of the North Sea. They were in a very favorable position. They were rich. The poor people in the heart of central Europe, at the mercy of their ruler's bodyguard, could not afford to discuss a problem which would at once land them in the deepest dungeon of the nearest castle. But the merchants of Holland and England, who possessed the capital necessary for the maintenance of great armies and navies and who knew how to handle the almighty weapon called "credit," had no such fear. They were willing to pit the "divine right" of their own good money against the "divine right" of any Habsburg or Bourbon or Stuart. They knew that their guilders and shillings could beat the clumsy feudal armies which were the only weapons of the king. They dared to act, where others were condemned to suffer in silence or run the risk of the scaffold.

When the Stuarts began to annoy the people of England with their claim that they had a right to do what they pleased and pay no attention to the responsibility, the English middle classes used the House of Commons as their first line of defense against this abuse of the royal power. The Crown refused to give in and the king sent Parliament about its own business. Eleven long years Charles I ruled alone. He levied taxes which most people regarded as illegal, and he managed his British kingdom as if it had been his own country estate. He had capable assistants, and we must say that he had the courage of his convictions.

Unfortunately, instead of assuring himself of the support of his faithful Scottish subjects, Charles became involved in a quarrel with the Scotch Presbyterians. Much against his will, but forced by his need for ready cash, Charles was at last obliged to call Parliament together once more. It met in April of 1640 and showed an ugly temper. It was dissolved a few weeks later. A new Parliament convened in November. This one was even less pliable than the first one. The members understood that the question of "government by divine right" or "government by Parliament" must be fought out

for good and all. They attacked the king through his chief councillors and executed half a dozen of them. They announced that they would not allow themselves to be dissolved without their own approval. Finally on December 1, 1641, they presented to the king a "grand remonstrance" which gave a detailed account of the many grievances of the people.

Charles, hoping to derive some support for his own policy in the country districts, left London in January of 1642. Each side organized an army and prepared for open warfare between the absolute power of the crown and the absolute power of Parliament. During this struggle, the most powerful religious element of England, called the Puritans (they were Anglicans who had tried to purify their doctrines to the most absolute limits), came quickly to the front. The regiments of "Godly men," commanded by Oliver Cromwell, with their iron discipline and their profound confidence in the holiness of their aims, soon became the model for the entire army of the opposition. Twice Charles was defeated. After the battle of Naseby, in 1645, he fled to Scotland. The Scotch sold him to the English.

There followed a period of intrigue and an uprising of the Scotch Presbyterians against the English Puritans. In August of the year 1648, after the three-day battle of Preston Pans, Cromwell made an end to this second civil war and took Edinburgh. Meanwhile his soldiers, tired of further talk and wasted hours of religious debate, had decided to act on their own initiative. They removed from Parliament all those who did not agree with their own Puritan views. Thereupon the "Rump," which was what was left of the old Parliament, accused the king of high treason. The House of Lords refused to sit as a tribunal. A special tribunal was appointed and it condemned the king to death. On the 30th of January of the year 1649, King Charles walked quietly out of a window of White Hall onto the scaffold. That day, the Sovereign People, acting through their chosen representatives, for the first time executed a ruler who had failed to understand his own position in the modern state.

The period which followed the death of Charles is usually called after Oliver Cromwell. At first the unofficial Dictator of England, he was officially made Lord Protector in the year 1653. He ruled five years. He used this period to continue the policies of Elizabeth. Spain once more became the arch-enemy of England and war upon the Spaniard was made a national and sacred issue.

The commerce of England and the interests of the traders were placed before everything else, and the Protestant creed of the strictest nature was rigorously maintained. In maintaining England's position abroad, Cromwell was successful. As a social reformer, however, he failed very badly. The world is made up of a number of people and they rarely think alike. In the long run, this seems a very wise provision. A government of and by and for one single part of the entire community cannot possibly survive. The Puritans had been a great force for good when they tried to correct the abuse of the royal power. As the absolute rulers of England they became intolerable.

When Cromwell died in 1658, it was an easy matter for the Stuarts to return to their old kingdom. Indeed, they were welcomed as "deliverers" by the people, who had found the yoke of the meek Puritans quite as hard to bear as that of autocratic King Charles. Provided the Stuarts were willing to forget about the divine right of their late and lamented father and were willing to recognize the superiority of Parliament, the people promised that they would be loyal and faithful subjects.

Two generations tried to make a success of this new arrangement. But the Stuarts apparently had not learned their lesson and were unable to drop their bad habits. Charles II, who came back in the year 1660, was an amiable but worthless person. His indolence and his constitutional insistence upon following the easiest course, together with his conspicuous success as a liar, prevented an open outbreak between himself and his people. By the Act of Uniformity in 1662 he broke the power of the Puritan clergy by banishing all dissenting clergymen from their parishes. By the so-called Conventicle Act of

1664 he tried to prevent the Dissenters from attending religious meetings by a threat of deportation to the West Indies. This looked too much like the good old days of divine right. People began to show the old and well-known signs of impatience, and Parliament suddenly experienced difficulty in providing the king with funds.

Since he could not get money from an unwilling Parliament, Charles borrowed it secretly from his neighbor and cousin, King Louis of France. He betrayed his Protestant allies in return for 200,000 pounds per year, and laughed at the poor simpletons of Parliament.

Economic independence suddenly gave the king great faith in his own strength. He had spent many years of exile among his Catholic relatives, and he had a secret liking for their religion. Perhaps he could bring England back to Rome! He passed a Declaration of Indulgence which suspended the old laws against the Catholics and Dissenters. This happened just when Charles' younger brother James was said to have become a Catholic. All this looked suspicious to the man in the street. People began to fear some terrible popish plot. A new spirit of unrest entered the land. Most of the people wanted to prevent another outbreak of civil war. To them royal oppression and a Catholic king—yea, even divine right—were preferable to a new struggle between members of the same race. Others, however, were less lenient. They were the much feared Dissenters, who invariably had the courage of their convictions. They were led by several great noblemen who did not want to see a return of the old days of absolute royal power.

For almost ten years, these two great parties, the Whigs (the middle class element, called by this derisive name because in the year 1640 a lot of Scottish Whiggamores or horse-drovers, headed by the Presbyterian clergy, had marched to Edinburgh to oppose the king) and the Tories (an epithet originally used against the Royalist Irish adherents but now applied to the supporters of the king) opposed each other, but neither wished to bring about a crisis. They allowed Charles to

die peacefully in his bed and permitted the Catholic James II to succeed his brother in 1685. But when James, after threatening the country with the terrible foreign invention of a "standing army" (which was to be commanded by Catholic Frenchmen), issued a second Declaration of Indulgence in 1688, and ordered it to be read in all Anglican churches, he went just a trifle beyond that line of sensible demarcation which can only be transgressed by the most popular of rulers under very exceptional circumstances. Seven bishops refused to comply with the royal command. They were accused of "seditious libel." They were brought before a court. The jury which pronounced the verdict of "not guilty" reaped a rich harvest of popular approval.

At this unfortunate moment, James (who in a second marriage had taken to wife the Catholic Maria) became the father of a son. This meant that the throne was to go to a Catholic boy rather than to his older sisters, Mary and Anne, who were Protestants. The man in the street again grew suspicious. Maria was too old to have children! It was all part of a plot! A strange baby had been brought into the palace by some Jesuit priest that England might have a Catholic monarch. And so on. It looked as if another civil war would break out. Then seven well-known men, Whigs and Tories, wrote a letter asking the husband of James's oldest daughter Mary, William III, head of the Dutch Republic, to come to England and deliver the country from its lawful but entirely undesirable sovereign.

On the fifth of November of the year 1688, William landed at Torbay. As he did not wish to make a martyr out of his father-in-law, he helped him to escape safely to France. On the 22nd of January of 1689 he summoned Parliament. On the 13th of February of the same year he and his wife Mary were proclaimed joint sovereigns of England and the country was saved for the Protestant cause.

Parliament, having undertaken to be something more than a mere advisory body to the king, made the best of its opportunities. The old Petition of Rights of the year 1628 was fished out of a forgotten nook of the archives. A second and

more drastic Bill of Rights demanded that the sovereign of England should belong to the Anglican Church. Furthermore it stated that the king had no right to suspend the laws or permit certain privileged citizens to disobey certain laws. It stipulated that "without consent of Parliament no taxes could be levied and no army could be maintained." Thus in the year 1689 did England acquire an amount of liberty unknown in any other country of Europe.

But it is not only on account of this great liberal measure that the rule of William of England is still remembered. During his lifetime, government by a "responsible" ministry first developed. No king of course can rule alone. He needs a few trusted advisers. The Tudors had their Great Council which was composed of nobles and clergy. This body grew too large. It was restricted to the small "Privy Council." In the course of time it became the custom of these councillors to meet the king in a cabinet in the palace. Hence they were called the "Cabinet Council." After a short while they were known as the "Cabinet."

William, like most English sovereigns before him, had chosen his advisers from among all parties. But with the increased strength of Parliament he had found it impossible to direct the politics of the country with the help of the Tories while the Whigs had a majority in the House of Commons. Therefore the Tories had been dismissed and the Cabinet Council had been composed entirely of Whigs. A few years later, when the Whigs lost their power in the House of Commons, the king, for the sake of convenience, was obliged to look for his support among the leading Tories. Until his death in 1702, William was too busy fighting Louis of France to bother much about the government of England. Practically all important affairs had been left to his Cabinet Council. When William's sister-in-law, Anne, succeeded him in 1702 this condition of affairs continued. When she died in 1714 (and unfortunately not a single one of her seventeen children survived her) the throne went to George I of the House of Hanover, the son of Sophie, granddaughter of James I.

This somewhat rustic monarch, who never learned a word of English, was entirely lost in the complicated mazes of England's political arrangements. He left everything to his Cabinet Council and kept away from their meetings, which bored him as he did not understand a single sentence. In this way the Cabinet got into the habit of ruling England and Scotland (whose Parliament had been joined to that of England in 1707) without bothering the king, who was likely to spend a great deal of his time on the continent.

During the reigns of George I and George II, a succession of great Whigs (of whom one, Sir Robert Walpole, held office for twenty-one years) formed the Cabinet Council of the king. Their leader was finally recognized as the official leader not only of the actual Cabinet but also of the majority party in power in Parliament. The attempts of George III to take matters into his own hands and not to leave the actual business of the government to his Cabinet was so disastrous that they were never repeated. Thus from the earliest years of the eighteenth century on, England enjoyed representative government, with a responsible ministry which conducted the affairs of the land.

To be sure, this government did not represent all classes of society. Less than one man in a dozen had the right to vote. But it was the foundation for the modern representative form of government. In a quiet and orderly fashion it took the power away from the king and placed it in the hands of an ever-increasing number of popular representatives. It did not bring the millennium to England, but it saved that country from most of the revolutionary outbreaks which proved so disastrous to the European continent in the eighteenth and nineteenth centuries.

THE BALANCE OF POWER

As a contrast to the previous chapter, let me tell you what happened in France during the years when the English people were fighting for their liberty. The happy combination of the right man in the right country at the right moment is very rare in history. Louis XIV was a realization of this ideal, as far as France was concerned, but the rest of Europe would have been happier without him.

The country over which the young king was called to rule was the most populous and the most brilliant nation of that day. Louis came to the throne when Mazarin and Richelieu, the two great cardinals, had just hammered the ancient French kingdom into the most strongly centralized state of the seventeenth century. He was himself a man of extraordinary ability. We, the people of the twentieth century, are still surrounded by the memories of the glorious age of the Sun King. Our social life is based upon the perfection of manners and the elegance of expression attained at the court of Louis. In international and diplomatic relations, French is still the official language of diplomacy and international gatherings, because two centuries ago it reached a polished elegance and a purity of expression which no other tongue had as yet been able to equal. The theater of King Louis still teaches us lessons which we are only too slow in learning. During his reign the French Academy (an invention of Richelieu) came to occupy a position in the world of letters which other countries have

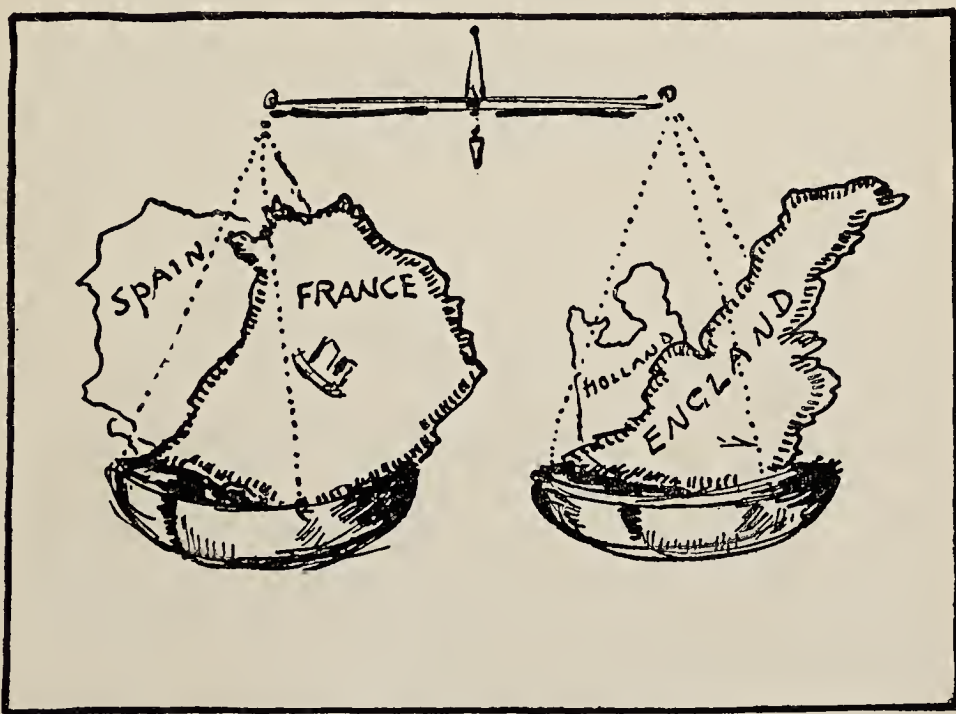
flattered by their imitation. We might continue this list for many pages. It is no matter of mere chance that our modern bill-of-fare is printed in French. The very difficult art of decent cooking, one of the highest expressions of civilization, was first practiced for the benefit of the great monarch. The age of Louis XIV was a time of splendor and grace which can still teach us a lot.

Unfortunately this brilliant picture has another side which is far less attractive. Glory abroad too often means misery at home, and France was no exception to this rule. Louis XIV succeeded his father in the year 1643. He died in the year 1715. That means that the government of France was in the hands of one single man for seventy-two years, almost two whole generations.

It will be well to get a firm grasp of this idea, "one single man." Louis was the first of a long list of monarchs who in many countries established that particular form of highly efficient autocracy which we call "enlightened despotism." He did not like kings who merely played at being rulers and turned official affairs into a pleasant picnic. The kings of that enlightened age worked harder than any of their subjects. They got up earlier and went to bed later than anybody else, and felt their "divine responsibility" quite as strongly as their "divine right" which allowed them to rule without consulting their subjects.

Of course, the king could not attend to everything in person. He was obliged to surround himself with a few helpers and councillors. One or two generals, some experts upon foreign politics, a few clever financiers and economists would do for this purpose. But these dignitaries could act only through their sovereign. They had no individual existence. To the mass of the people, the sovereign actually represented in his own sacred person the government of their country. The glory of the common fatherland became the glory of a single dynasty. It meant the exact opposite of our own American ideal. France was ruled of and by and for the House of Bourbon.

The disadvantages of such a system are clear. The king grew to be everything. Everybody else grew to be nothing at all. The old and useful nobility was gradually forced to give up its former shares in the government of the provinces. A little royal bureaucrat, his fingers splashed with ink, sitting behind the greenish windows of a government building in far-away Paris, now performed the task which a hundred years before had been the duty of the feudal lord. The feudal lord, deprived of all work, moved to Paris to amuse himself as best he could at the court. Soon his estates began to suffer from



THE BALANCE OF POWER

that very dangerous economic sickness known as "absentee landlordism." Within a single generation, the industrious and useful feudal administrators had become the well-mannered but quite useless loafers of the court of Versailles.

Louis was ten years old when the peace of Westphalia was concluded and the House of Habsburg, as a result of the Thirty Years War, lost its predominant position in Europe.

It was inevitable that a man with his ambition should use so favorable a moment to gain for his own dynasty the honors which had formerly been held by the Habsburgs. In the year 1660 Louis had married Maria Theresa, daughter of the king of Spain. Soon afterward, his father-in-law, Philip IV, one of the half-witted Spanish Habsburgs, died. At once Louis claimed The Spanish Netherlands (Belgium) as part of his wife's dowry. Such an acquisition would have been disastrous to the peace of Europe, and would have threatened the safety of the Protestant states. Under the leadership of Jan de Witt, Foreign Minister of The Netherlands, the first great international alliance, the Triple Alliance of Sweden, England, and Holland, of the year 1664, was concluded. It did not last long. With money and fair promises Louis bought up both King Charles and the Swedish Estates. Holland was betrayed by her allies and was left to her own fate. In the year 1672 the French invaded the low countries. They marched to the heart of the country. For a second time the dikes were opened and the Royal Sun of France set amidst the mud of the Dutch marshes. The Peace of Nimwegen which was concluded in 1678 settled nothing, but merely anticipated another war.

A second war of aggression from 1689 to 1697 also failed to give Louis that position in the affairs of Europe to which he aspired. His old enemy, Jan de Witt, had been murdered by the Dutch rabble, but his successor, William III (whom you met in the last chapter), had checkmated all efforts of Louis to make France the ruler of Europe.

The great war for the Spanish succession, begun in the year 1701 immediately after the death of Charles II, the last of the Spanish Habsburgs, and ended in 1713 by the Peace of Utrecht, remained equally undecided, but it had ruined the treasury of Louis. On land the French king had been victorious, but the navies of England and Holland had spoiled all hope for an ultimate French victory. The long struggle had given birth to a new and fundamental principle of international politics, which thereafter made it impossible for one single nation to rule the whole of Europe or the whole of the

world for any length of time. That was the so-called "balance of power." It was not a written law, but for three centuries it has been obeyed as closely as are the laws of nature. The people who originated the idea maintained that Europe, in its nationalistic stage of development, could only survive when there should be an absolute balance of the many conflicting interests of the entire continent. No single power or single dynasty must ever be allowed to dominate the others. During the Thirty Years War, the Habsburgs had been the victims of the application of this law. They, however, had been unconscious victims. The issues during that struggle were so clouded in a haze of religious strife that we do not get a very clear view of the main tendencies of that great conflict. But from that time on, we begin to see how cold, economic considerations and calculations prevail in all matters of international importance. We discover the development of a new type of statesman, the statesman with the personal feelings of the slide-rule and the cash register. Jan de Witt was the first successful exponent of this new school of politics. William III was the first great pupil. And Louis XIV, with all his fame and glory, was the first conscious victim. There have been many others since.

THE RISE OF RUSSIA

IN the year 1492, as you know, Columbus discovered America. Early in the year a Tyrolese by the name of Schnups, traveling as the head of a scientific expedition for the Archbishop of Tyrol and provided with the best letters of introduction and excellent credit, tried to reach the mythical town of Moscow. He did not succeed. When he reached the frontiers of this vast Moscovite state which was vaguely supposed to exist in the extreme eastern part of Europe, he was firmly turned back. No foreigners were wanted. And Schnups went to visit the heathen Turk in Constantinople, in order that he might have something to report to his clerical master when he came back from his explorations.

Sixty-one years later, Richard Chancellor, trying to discover the Northeastern Passage to the Indies and blown by an ill wind into the White Sea, reached the mouth of the Dvina and found the Moscovite village of Kholmogory, a few hours from the spot where in 1584 the town of Archangel was founded. This time the foreign visitors were requested to come to Moscow and show themselves to the Grand Duke. They went and returned to England with the first commercial treaty ever concluded between Russia and the western world. Other nations soon followed and something became known of this mysterious land.

Geographically, Russia is a vast plain. The Ural mountains are low and form no barrier against invaders. The

rivers are broad but often shallow. It was an ideal territory for nomads.

While the Roman Empire was founded, grew in power, and disappeared again, Slavic tribes who had long since left their homes in Central Asia wandered aimlessly through the forests and plains of the region between the Dniester and Dnieper rivers. The Greeks had sometimes met these Slavs and a few travelers of the third and fourth centuries mention them. Otherwise they were as little known as were the Nevada Indians in the year 1800.

Unfortunately for the peace of these primitive peoples, a very convenient trade-route ran through their country. This was the main road from northern Europe to Constantinople. It followed the coast of the Baltic until the Neva was reached. Then it crossed Lake Ladoga and went southward along the Volkhov River; then through Lake Ilmen and up the small Lovat River; then there was a short portage until the Dnieper was reached; then down the Dnieper into the Black Sea.

The Norsemen knew of this road at a very early date. In the ninth century they began to settle in northern Russia, just as other Norsemen were laying the foundation for independent states in Germany and France. But in the year 862, three Norsemen, brothers, crossed the Baltic and founded three small dynasties. Of the three brothers, only one, Rurik, lived for a number of years. He took possession of the territory of his brothers, and twenty years after the arrival of this first Norseman a Slavic state had been established with Kiev as its capital.

From Kiev to the Black Sea is a short distance. Soon the existence of an organized Slavic state became known in Constantinople. This meant a new field for the zealous missionaries of the Christian faith. Byzantine monks followed the Dnieper on their way northward and soon reached the heart of Russia. They found the people worshipping strange gods who were supposed to dwell in woods and rivers and in mountain caves. They taught them the story of Jesus. There was no competition from the side of Roman missionaries. These



THE ORIGIN OF RUSSIA

good men were too busy educating the heathen Teutons to bother about the distant Slavs. Hence Russia received its religion and its alphabet and its first ideas of art and architecture from the Byzantine monks; and as the Byzantine Empire (a relic of the eastern Roman Empire) had become very oriental and had lost many of its European traits, the Russians suffered in consequence.

Politically speaking, these new states of the great Russian plains did not fare well. It was the Norse habit to divide every inheritance equally among all the sons. No sooner had a small state been founded than it was broken up among eight or nine heirs who in turn left their territory to an ever-increasing number of descendants. It was inevitable that these small competing states should quarrel among themselves. Anarchy was the order of the day. And when the red glow of the eastern horizon told the people of the threatened invasion of a savage Asiatic tribe, the little states were too weak and too divided to render any sort of defence against this terrible enemy.

It was in the year 1224 that the first great Tartar invasion took place and that the hordes of Jenghiz Khan, the conqueror of China, Bokhara, Tashkent, and Turkestan made their first appearance in the west. The Slavic armies were beaten near the Kalka River, and Russia was at the mercy of the Mongolians. Just as suddenly as they had come they disappeared. Thirteen years later, in 1237, however, they returned. In less than five years they conquered every part of the vast Russian plains. Until the year 1380 the Tartars remained the masters of the Russian people.

All in all, it took the Russians two centuries to deliver themselves from this yoke. For a yoke it was, and a most offensive and objectionable one. It turned the Slavic peasants into miserable slaves. No Russian could hope to survive unless he was willing to creep before a dirty little yellow man who sat in a tent somewhere in the heart of the steppes of southern Russia and spat at him. It deprived the mass of the people of all feeling of honor and independence. It made hunger and misery and maltreatment and personal abuse the normal state

of human existence; until at last the average Russian, were he peasant or nobleman, went about his business like a neglected dog who has been beaten so often that his spirit has been broken and he dare not wag his tail without permission.

There was no escape. The horsemen of the Tartar Khan were fast and merciless. The endless prairie did not give a man a chance to cross into the safe territory of his neighbor. He must keep quiet and bear what his yellow master decided to inflict upon him or run the risk of death. Of course, Europe might have interfered. But Europe was engaged upon business of its own, fighting the quarrels between the pope and the emperor or suppressing this or that or the other heresy. And so Europe left the Slav to his fate, and forced him to work out his own salvation.

The final savior of Russia was one of the many small states founded by the early Norse rulers. It was situated in the heart of the Russian plain. Its capital, Moscow, was situated upon a steep hill on the banks of the Moskwa River. This little principality, by dint of pleasing the Tartar when it was necessary to please and opposing him when it was safe to do so, had during the middle of the fourteenth century made itself the leader of a new national life. It must be remembered that the Tartars were wholly deficient in constructive political ability. They could only destroy. Their chief aim in conquering new territories was to obtain revenue. To get this revenue in the form of taxes, it was necessary to allow certain remnants of the old political organization to continue. Hence there were many little towns, surviving by the grace of the Great Khan that they might act as tax-gatherers and rob their neighbors for the benefit of the Tartar treasury.

The state of Moscow, growing fat at the expense of the surrounding territory, finally became strong enough to risk open rebellion against its masters, the Tartars. It was successful, and its fame as the leader in the cause of Russian independence made Moscow the natural center for all those who still believed in a better future for the Slavic race. In the year 1453 Constantinople was taken by the Turks. Ten years



MOSCOW

later, under the rule of Ivan III, Moscow informed the Western world that the Slavic state laid claim to the worldly and spiritual inheritance of the lost Byzantine Empire and such traditions of the Roman Empire as had survived in Constantinople. A generation afterward, under Ivan the Terrible, the grand dukes of Moscow were strong enough to adopt the title of Cæsar, or Tsar, and to demand recognition by the West.

In the year 1598 the old Muscovite dynasty came to an end. For the next seven years a Tartar half-breed by the name of Boris Godunow reigned as tsar. It was during this period that the future destiny of the large masses of the Russian people was decided. This empire was rich in land but very poor in money. There was no trade and there were no factories. Its few cities were dirty villages. It was composed of a strong central government and a vast number of illiterate peasants. This government, a mixture of Slavic, Norse, Byzantine, and Tartar influences, recognized nothing beyond the interest of the state. To defend this state, it needed an army. To gather the taxes, which were necessary to pay the soldiers, it needed civil servants. To pay these many officials, it needed land. In the vast wilderness on the east and west there was a sufficient supply of this commodity. But land without a few laborers to till the fields and tend the cattle has no value. Therefore the old nomadic peasants were robbed of one privilege after the other, until finally, during the first years of the seventeenth century, they were formally made a part of the soil upon which they lived. The Russian peasants ceased to be freemen. They became serfs or slaves and they remained serfs until the year 1861, when their fate had become so terrible that they were beginning to die out.

In the seventeenth century, this new state with its growing territory, which was spreading quickly into Siberia, had become a force with which the rest of Europe was obliged to reckon. In 1613, after the death of Boris Godunow, the Russian nobles had elected one of their own number to be tsar. He was Michael, the son of Feodor, of the Moscow family of Romanow who lived in a little house just outside the Kremlin.

In the year 1672 his great-grandson, Peter, the son of another Feodor, was born. When the child was ten years old, his step-sister Sophia took possession of the Russian throne. The little boy was allowed to spend his days in the suburbs of the national capital, where the foreigners lived. Surrounded by Scotch barkeepers, Dutch traders, Swiss apothecaries, Italian barbers, French dancing teachers, and German schoolmasters, the young prince obtained a first but rather extraordinary impression of that far-away and mysterious Europe where things were done differently.

When he was seventeen years old, he suddenly pushed Sister Sophia from the throne. Peter himself became the ruler of Russia. He was not contented with being the tsar of a semi-barbarous and half-Asiatic people. He must be the sovereign head of a civilized nation. To change Russia overnight from a Byzantine-Tartar state into a European empire was no small undertaking. It needed strong hands and a capable head. Peter possessed both. In the year 1698, the great operation of grafting Modern Europe upon Ancient Russia was performed. The patient did not die. But he never got over the shock, as the events of the last five years have shown very plainly.

RUSSIA *vs.* SWEDEN



PETER THE GREAT IN
THE DUTCH SHIPYARD

IN the year 1698, Tsar Peter set forth upon his first voyage to western Europe. He traveled by way of Berlin and went to Holland and to England. As a child he had almost been drowned sailing a home-made boat in the duck pond of his father's country home. His passion for water remained with him to the end of his life. In a practical way it showed itself in his wish to give his landlocked domains access to the open sea.

While the unpopular and harsh young ruler was away from home, the friends of the old Russian ways in Moscow set to work to undo all his reforms. A sudden rebellion among his lifeguards, the Streltsi regiment, forced Peter to hasten home by the fast mail. He appointed himself executioner-in-chief, and the Streltsi were hanged and quartered to the last man. Sister Sophia, who had been the head of the rebellion, was locked up in a cloister and the rule of Peter began in earnest. This scene was repeated in the year 1716 when Peter had gone on his second western trip. That time the reactionaries followed the leadership of Peter's half-witted son, Alexis. Again the tsar returned in great haste. Alexis was

beaten to death in his prison cell and the friends of the old-fashioned Byzantine ways marched thousands of dreary miles to their final destination in the Siberian lead mines. After that, no further outbreaks of popular discontent took place. Until the time of his death, Peter could reform in peace.

It is not easy to give you a list of his reforms in chronological order. The tsar worked with furious haste. He followed no system. He issued his decrees with such rapidity that it is difficult to keep count. Peter seemed to feel that everything that had ever happened before was entirely wrong. The whole of Russia therefore must be changed within the shortest possible time. When he died he left behind a well-trained army of 200,000 men and a navy of fifty ships. The old system of government had been abolished overnight. The Duma, or convention of nobles, had been dismissed, and in its stead the tsar had surrounded himself with an advisory board of state officials, called the Senate.

Russia was divided into eight large "governments" or provinces. Roads were constructed. Towns were built. Industries were created wherever it pleased the tsar, without any regard for the presence of raw material. Canals were dug, and mines were opened in the mountains of the east. In this land of illiterates, schools were founded and establishments of higher learning, together with universities and hospitals and professional schools. Dutch naval engineers and tradesmen and artisans from all over the world were encouraged to move to Russia. Printing shops were established, but all books must first be read by the imperial censors. The duties of each class of society were carefully written down in a new law and the entire system of civil and criminal laws was gathered into a series of printed volumes. The old Russian costumes were abolished by imperial decree, and policemen, armed with scissors, watching all the country roads, changed the long-haired Russian moujiks suddenly into a pleasing imitation of smooth-shaven west-Europeans.

In religious matters, the tsar tolerated no division of power. There must be no chance of a rivalry between an em-

peror and a pope as had happened in Europe. In the year 1721, Peter made himself head of the Russian Church. The Patriarchate of Moscow was abolished and the Holy Synod made its appearance as the highest source of authority in all matters of the Established Church.

Since, however, these many reforms could not be successful while the old Russian elements had a rallying point in the town of Moscow, Peter decided to move his government to a new capital. Amidst the unhealthy marshes of the Baltic Sea the tsar built this new city. He began to reclaim the land in



PETER THE GREAT BUILDS HIS NEW CAPITAL

the year 1703. Forty thousand peasants worked for years to lay the foundations for this imperial city. The Swedes attacked Peter and tried to destroy his town, and illness and misery killed tens of thousands of the peasants. But the work was continued, winter and summer, and the ready-made town soon began to grow. In the year 1712, it was officially declared to be the imperial residence. A dozen years later it had 75,000 inhabitants. Twice a year the whole city was flooded by the Neva. But the terrific will-power of the tsar created dykes and canals and the floods ceased to do harm.

When Peter died in 1725 he was the owner of the largest city in northern Europe.

Of course, this sudden growth of so dangerous a rival had been a source of great worry to all the neighbors. From his side, Peter had watched with interest the many adventures of his Baltic rival, the kingdom of Sweden. In the year 1654 Christina, the only daughter of Gustavus Adolphus, the hero of the Thirty Years War, had renounced the throne and had gone to Rome to end her days as a devout Catholic. A Protestant nephew of Gustavus Adolphus had succeeded her. Under Charles X and Charles XI, the new dynasty had brought Sweden to its highest point of development. But in 1697, Charles XI died suddenly and was succeeded by a boy of fifteen, Charles XII.

This was the moment for which many of the northern states had waited. During the great religious wars of the seventeenth century, Sweden had grown at the expense of her neighbors. The time had come, so the owners thought, to balance the account. At once war broke out between Russia, Poland, Denmark, and Saxony on the one side, and Sweden on the other. The raw and untrained armies of Peter were disastrously beaten by Charles in the famous battle of Narva in November of the year 1700. Then Charles, one of the most interesting military geniuses of that century, turned against his other enemies, and for nine years he hacked and burned his way through the villages and cities of Poland, Saxony, Denmark, and the Baltic provinces, while Peter drilled his soldiers in distant Russia.

As a result, in the year 1709, in the battle of Poltava, the Moscovites destroyed the exhausted armies of Sweden. Charles continued to be a highly picturesque figure, a wonderful hero of romance, but in his vain attempt to have his revenge he ruined his own country. In the year 1718 he was accidentally killed or assassinated (we do not know which), and when peace was made in 1721 Sweden had lost all of her former Baltic possessions except Finland. The new Russian state, created by Peter, had become the leading power of northern Europe. But already a new rival, Prussia, was on the way.

THE RISE OF PRUSSIA

THE history of Prussia is the history of a frontier district. In the ninth century, Charlemagne had transferred the old center of civilization from the Mediterranean to the wild regions of northwestern Europe. His Frankish soldiers had pushed the frontier of Europe farther and farther toward the east. They had conquered many lands from the heathenish Slavs and Lithuanians who were living in the plain between the Baltic Sea and the Carpathian Mountains, and the Franks administered those outlying districts just as the United States used to administer her territories before they achieved the dignity of statehood.

The frontier state of Brandenburg had been originally founded by Charlemagne to defend his eastern possessions against raids of the wild Saxon tribes. The Wends, a Slavic tribe which inhabited that region, were subjugated during the tenth century and their market place, by the name of Brennabor, became the center of and gave its name to the new province of Brandenburg.

During the eleventh, twelfth, thirteenth, and fourteenth centuries a succession of noble families exercised the functions of imperial governor in this frontier state. Finally, in the fifteenth century, the House of Hohenzollern made its appearance and, as Electors of Brandenburg, began to change a sandy and forlorn frontier territory into one of the most efficient empires of the modern world.

These Hohenzollerns, who have just been removed from the historical stage by the combined forces of Europe and America, came originally from southern Germany. They were of very humble origin. In the twelfth century a certain Frederick of Hohenzollern had made a lucky marriage and had been appointed keeper of the castle of Nuremberg. His descendants had used every chance and every opportunity to improve their power, and after several centuries of watchful grabbing they had been appointed to the dignity of Elector, the name given to those sovereign princes who were supposed to elect the emperors of the old German Empire. During the Reformation, they had taken the side of the Protestants and the early seventeenth century found them among the most powerful of the north German princes.

During the Thirty Years War, both Protestants and Catholics had plundered Brandenburg and Prussia with equal zeal. But under Frederick William, the Great Elector, the damage was quickly repaired and by a wise and careful use of all the economic and intellectual forces of the country, a state was founded in which there was practically no waste.

Modern Prussia, a state in which the individual and his wishes and aspirations have been entirely absorbed by the interests of the community as a whole—this Prussia dates back to the father of Frederick the Great. Frederick William I was a hard-working, parsimonious Prussian sergeant, with a great love for barroom stories and strong Dutch tobacco, an intense dislike for all frills and feathers (especially if they were of French origin), and possessed of but one idea. That idea was Duty. Severe with himself, he tolerated no weakness in his subjects, whether they be generals or common soldiers. The relation between himself and his son Frederick was never cordial, to say the least. The boorish manners of the father offended the finer spirit of the son. The son's love for French manners, literature, philosophy, and music was rejected by the father as a manifestation of sissy-ness. There followed a terrible outbreak between these two strange temperaments. Frederick tried to escape to England. He was caught and court-

martialed and forced to witness the decapitation of his best friend, who had tried to help him. Thereupon, as part of his punishment, the young prince was sent to a little fortress somewhere in the provinces to be taught the details of his future business of being a king. It proved a blessing in disguise. When Frederick came to the throne in 1740, he knew how his country was managed from the birth certificate of a pauper's son to the minutest detail of a complicated annual budget.

As an author, especially in his book called the "Anti-Macchiavelli," Frederick had expressed his contempt for the political creed of the ancient Florentine historian, who had advised his princely pupils to lie and cheat whenever it was necessary to do so for the benefit of their country. The ideal ruler in Frederick's volume was the first servant of his people, the enlightened despot after the example of Louis XIV. In practice, however, Frederick, while working for his people twenty hours a day, tolerated no one near him as a counsellor. His ministers were superior clerks. Prussia was his private possession, to be treated according to his own wishes. And nothing was allowed to interfere with the interest of the state.

In the year 1740 the Emperor Charles VI of Austria died. He had tried to make the position of his only daughter, Maria Theresa, secure through a solemn treaty, written black on white, upon a large piece of parchment. But no sooner had the old emperor been deposited in the ancestral crypt of the Habsburg family, than the armies of Frederick were marching toward the Austrian frontier to occupy that part of Silesia for which (together with almost everything else in central Europe) Prussia clamored, on account of some ancient and very doubtful rights of claim. In a number of wars, Frederick conquered all of Silesia, and although he was often very near defeat, he maintained himself in his newly acquired territories against all Austrian counter-attacks.

Europe took due notice of this sudden appearance of a very powerful new state. In the eighteenth century, the Germans were a people who had been ruined by the great religious

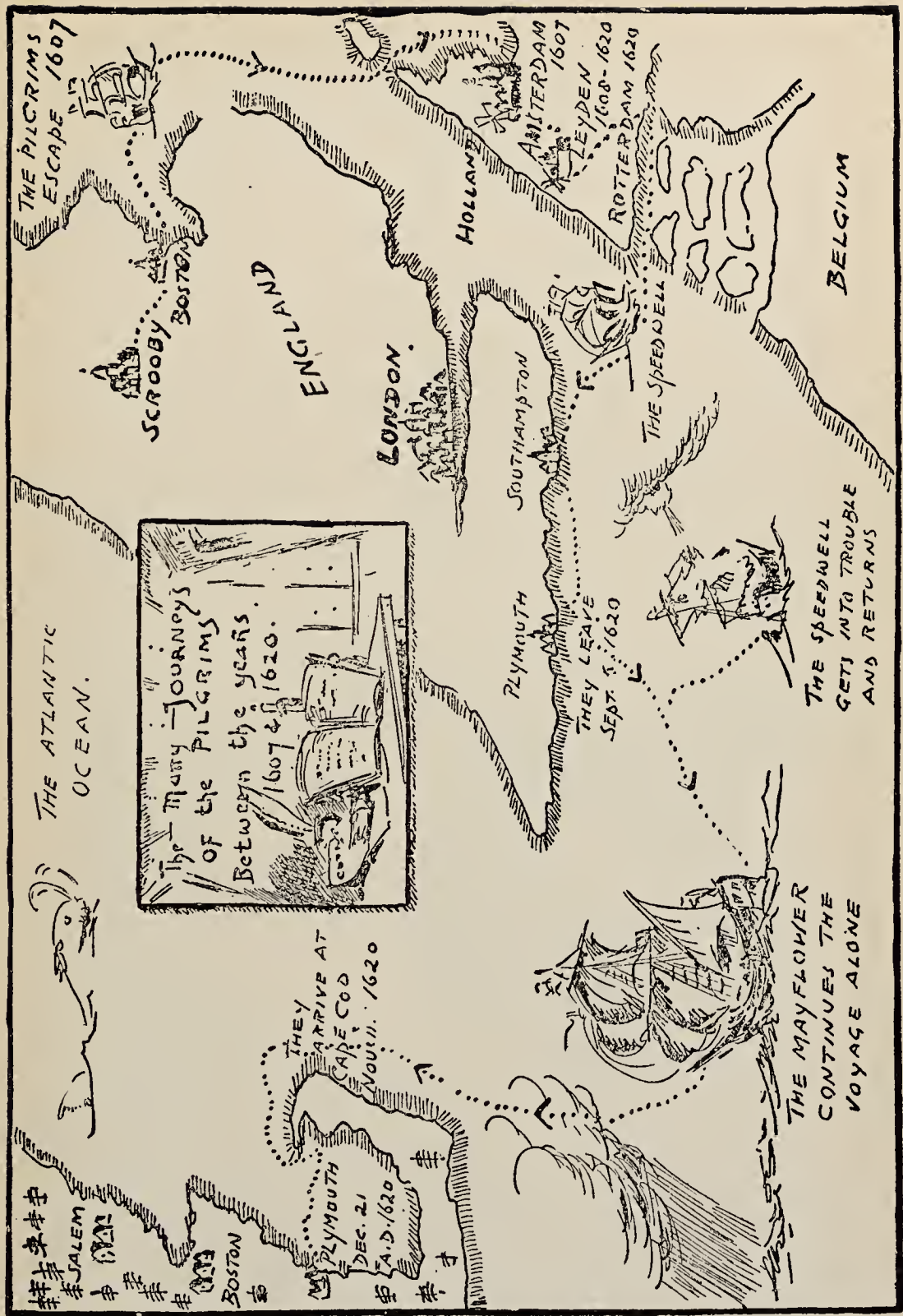
wars and who were not held in high esteem by anyone. Frederick, by an effort as sudden and quite as terrific as that of Peter of Russia, changed this attitude of contempt into one of fear. The internal affairs of Prussia were arranged so skillfully that the subjects had less reason for complaint than elsewhere. The treasury showed an annual surplus instead of a deficit. Torture was abolished. The judiciary system was improved. Good roads and good schools and good universities, together with a scrupulously honest administration, made the people feel that whatever services were demanded of them, they (to speak the vernacular) got their money's worth.

After having been for several centuries the battlefield of the French and the Austrians and the Swedes and the Danes and the Poles, Germany, encouraged by the example of Prussia, began to regain self-confidence. And this was the work of the little old man, with his hook nose and his old uniforms covered with snuff, who said very funny but very unpleasant things about his neighbors, and who played the scandalous game of eighteenth century diplomacy without any regard for the truth, provided he could gain something by his lies. This in spite of his book, "Anti-Macchiavelli." In the year 1786 the end came. His friends were all gone. Children he had never had. He died alone, tended by a single servant and his faithful dogs, whom he loved better than human beings because, as he said, they were never ungrateful and remained true to their friends.

THE MERCANTILE SYSTEM

WE have seen how, during the sixteenth and the seventeenth centuries, the states of our modern world began to take shape. Their origins were different in almost every case. Some had been the result of the deliberate effort of a single king. Others had happened by chance. Still others had been the result of favorable natural geographic boundaries. But once they had been founded, they had all of them tried to strengthen their internal administration and to exert the greatest possible influence upon foreign affairs. All this of course had cost a great deal of money. The medieval state with its lack of centralized power did not depend upon a rich treasury. The king got his revenues from the crown domains and his civil service paid for itself. The modern centralized state was a more complicated affair. The old knights disappeared and hired government officials or bureaucrats took their place. Army, navy, and internal administration demanded millions. The question then became—where was this money to be found?

Gold and silver had been rare commodities in the middle ages. The average man, as I have told you, never saw a gold piece as long as he lived. Only the inhabitants of the large cities were familiar with silver coin. The discovery of America and the exploitation of the Peruvian mines changed all this. The center of trade was transferred from the Mediterranean to the Atlantic seaboard. The old “commercial cities” of Italy lost their financial importance. New “commercial nations” took their place and gold and silver were no longer a curiosity.



THE VOYAGE OF THE PILGRIMS

Through Spain and Portugal and Holland and England, precious metals began to find their way to Europe. The sixteenth century had its own writers on the subject of political economy, and they evolved a theory of national wealth which seemed to them entirely sound and of the greatest possible benefit to their respective countries. They reasoned that both gold and silver were actual wealth. Therefore they believed that the country with the largest supply of actual cash in the vaults of its treasury and its banks was at the same time the richest country. And since money meant armies, it followed that the richest country was also the most powerful and could rule the rest of the world.

We call this system the "mercantile system," and it was accepted with the same unquestioning faith with which the early Christians believed in miracles and many of the present-day American business men believe in the tariff. In practice, the mercantile system worked out as follows: To get the largest surplus of precious metals a country must have a favorable balance of export trade. If you can export more to your neighbor than he exports to your own country, he will owe you money and will be obliged to send you some of his gold. Hence you gain and he loses. As a result of this creed, the economic program of almost every seventeenth century state was as follows:

1. Try to get possession of as many precious metals as you can.
2. Encourage foreign trade in preference to domestic trade.
3. Encourage those industries which change raw materials into exportable finished products.
4. Encourage a large population, for you will need workmen for your factories and an agricultural community does not raise enough workmen.
5. Let the State watch this process and interfere whenever it is necessary to do so.

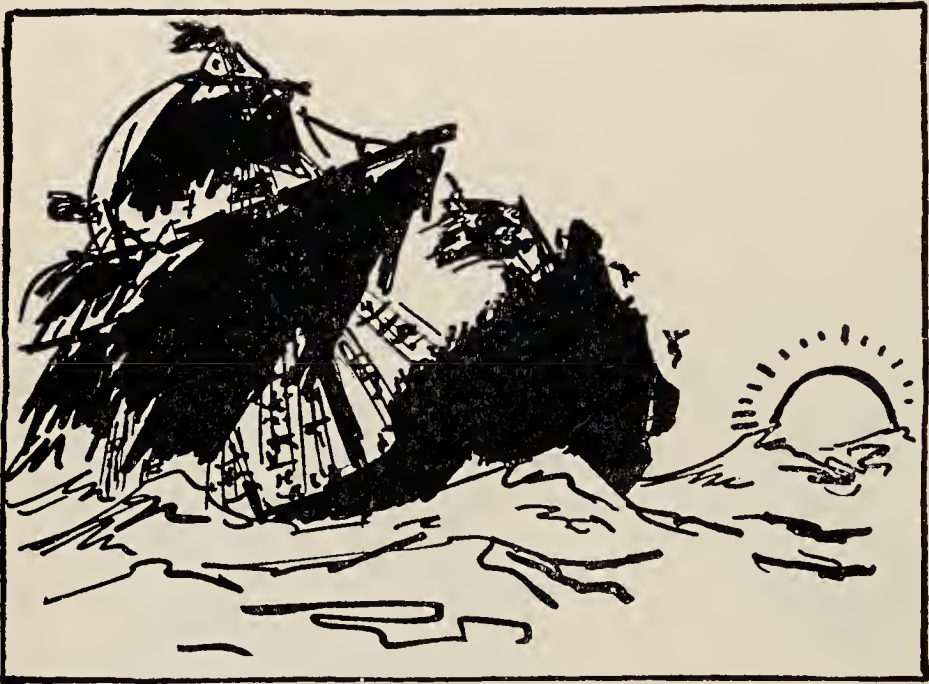
Instead of regarding international trade as something akin to a force of nature which would always obey certain nat-



HOW EUROPE CONQUERED THE WORLD

ural laws regardless of man's interference, the people of the sixteenth and seventeenth centuries tried to regulate their commerce by the help of official decrees and royal laws and financial help on the part of the government.

In the sixteenth century Charles V adopted this mercantile system (which was then something entirely new) and introduced it into his many possessions. Elizabeth of England flattered him by her imitation. The Bourbons, especially King



SEA POWER

Louis XIV, were fanatical adherents of this doctrine and Colbert, Louis's great minister of finance, became the prophet of mercantilism to whom all Europe looked for guidance.

The entire foreign policy of Cromwell was a practical application of the mercantile system. It was invariably directed against the rich rival republic of Holland. For the Dutch shippers, as the common carriers of the merchandise of Europe, had certain leanings toward free trade and therefore had to be destroyed at all cost.

It will be easily understood how such a system must affect the colonies. A colony under the mercantile system became

merely a reservoir of gold and silver and spices, which was to be tapped for the benefit of the home country. The Asiatic, American, and African supply of precious metals and the raw materials of these tropical countries became a monopoly of the state which happened to own that particular colony. No outsider was ever allowed within the precincts, and no native was permitted to trade with a merchant whose ship flew a foreign flag.

Undoubtedly the mercantile system encouraged the development of young industries in certain countries where there never had been any manufacturing before. It built roads and dug canals and made for better means of transportation. It demanded greater skill among the workmen and gave the merchant a better social position, while it weakened the power of the landed aristocracy.

On the other hand, it caused very great misery. It made the natives in the colonies the victims of a most shameless exploitation. It exposed the citizens of the home country to an even more terrible fate. It helped in a great measure to turn every land into an armed camp and divided the world into little bits of territory, each working for its own direct benefit, while striving at all times to destroy the power of its neighbors and get hold of their treasures. It laid so much stress upon the importance of owning wealth that "being rich" came to be regarded as the sole virtue of the average citizen. Economic systems come and go like the fashions in surgery and in the clothes of women, and during the nineteenth century the mercantile system was discarded in favor of a system of free and open competition. At least, so I have been told.

THE AMERICAN REVOLUTION

FOR the sake of convenience, we ought to go back a few centuries and repeat the early history of the great struggle for colonial possessions.

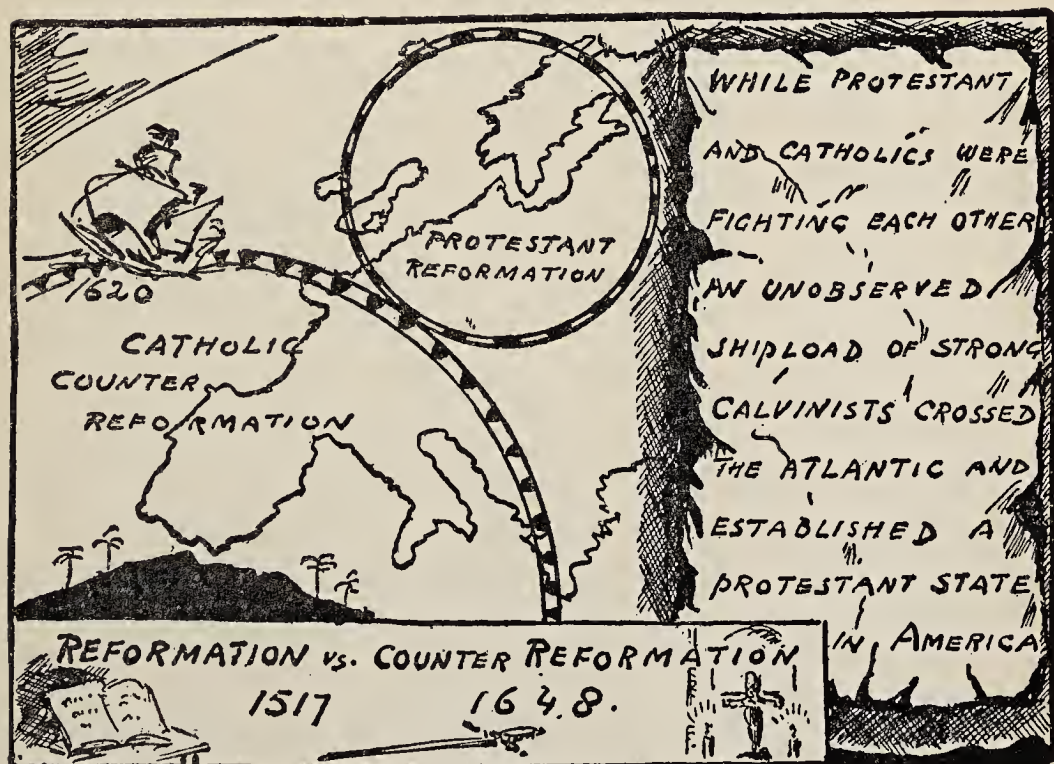


THE FIGHT FOR LIBERTY

As soon as a number of European nations had been created upon the new basis of national or dynastic interests, that is to say, during and immediately after the Thirty Years War, their rulers, backed up by the capital of their merchants and the ships of their trading companies, continued to fight for more territory in Asia, Africa, and America.

The Spaniards and the Portuguese had been exploring the Indian and the Pacific oceans for more than a century ere Holland and England appeared upon the stage. This proved an advantage to the latter. The first rough work had already been done. What is more, the earliest navigators had so often made themselves unpopular with the Asiatic and American and African natives that both the English and the Dutch were welcomed as friends and deliverers. We cannot claim any superior virtues for either of these two races. But they were

merchants before everything else. They never allowed religious considerations to interfere with their practical common sense. During their first relations with weaker races, all European nations have behaved with shocking brutality. The English and the Dutch, however, knew better where to draw the line. Provided they got their spices and their gold and silver and their taxes, they were willing to let the native live as it best pleased him.



THE PILGRIMS

It was not very difficult for them, therefore, to establish themselves in the richest parts of the world. But as soon as this had been accomplished, they began to fight each other for still further possessions. Strangely enough, the colonial wars were rarely settled in the colonies themselves. They were decided three thousand miles away by the navies of the contending countries. It is one of the most interesting principles of ancient and modern warfare (one of the few reliable laws of



HOW THE WHITE MAN SETTLED IN NORTH AMERICA

history) that "the nation which commands the sea is also the nation which commands the land." So far this law has never failed to work, but the modern airplane may change it. In the eighteenth century, however, there were no flying machines, and it was the British navy which gained for England her vast American and Indian and African colonies.

The series of naval wars between England and Holland in the seventeenth century does not interest us here. It ended as all such encounters between hopelessly ill-matched powers will end. But the warfare between England and France (her other rival) is of greater importance to us, for while the superior British fleet in the end defeated the French navy, a great deal of the preliminary fighting was done on our own American continent. In this vast country, both France and England claimed everything which had been discovered and a lot more which the eye of no white man had ever seen. In 1497 Cabot had landed in the northern part of America and twenty-seven years later Giovanni Verrazano had visited these coasts. Cabot had flown the English flag. Verrazano had sailed under the French flag. Hence both England and France proclaimed themselves the owners of the entire continent.

During the seventeenth century some ten small English colonies had been founded between Maine and the Carolinas. They were usually a haven of refuge for some particular sect of English dissenters, such as the Puritans, who in the year 1620 went to New England, or the Quakers, who settled in Pennsylvania in 1681. They were small frontier communities, nestling close to the shores of the ocean, where people had gathered to make a new home and begin life among happier surroundings, far away from royal supervision and interference.

The French colonies, on the other hand, always remained a possession of the crown. No Huguenots or Protestants were allowed in these colonies for fear that they might contaminate the Indians with their dangerous Protestant doctrines and would perhaps interfere with the missionary work of the Jesuit fathers. The English colonies, therefore, had been founded

upon a much healthier basis than their French neighbors and rivals. They were an expression of the commercial energy of the English middle classes, while the French settlements were inhabited by people who had crossed the ocean as servants of the king and who expected to return to Paris at the first possible chance.

Politically, however, the position of the English colonies was far from satisfactory. The French had discovered the



IN THE CABIN OF THE *MAYFLOWER*

mouth of the St. Lawrence in the sixteenth century. From the region of the Great Lakes they had worked their way southward, had descended the Mississippi, and had built several fortifications along the Gulf of Mexico. After a century of exploration, a line of sixty French forts cut off the English settlements along the Atlantic seaboard from the interior.

The English land grants made to the different colonial companies had given them "all land from sea to sea." This sounded well on paper, but in practice British territory ended where the line of French fortifications began. To break through this barrier was possible, but it took both men and money and caused a series of horrible border wars in which both sides murdered their white neighbors with the help of the Indian tribes.

As long as the Stuarts had ruled England there had been no danger of war with France. The Stuarts needed the Bourbons in their attempts to establish an autocratic form of govern-



THE FRENCH EXPLORE THE WEST

ment and to break the power of Parliament. But in 1689 the last of the Stuarts had disappeared from British soil and Dutch William, the great enemy of Louis XIV, succeeded him. From that time, until the Treaty of Paris of 1763, France and England fought for the possession of India and North America.

During these wars, as I have said before, the English navies invariably beat the French. Cut off from her colonies, France lost most of her possessions, and when peace was declared the entire North American continent had fallen into British hands and the great work of exploration of Cartier, Champlain, La Salle, Marquette, and a score of others was lost to France.

Only a very small part of this vast domain was inhabited. From Massachusetts in the north, where the Pilgrims (a sect of Puritans who were very intolerant and who therefore had found no happiness either in Anglican England or Calvinist Holland) had landed in the year 1620, to the Carolinas and Virginia (the tobacco-raising provinces which had been founded

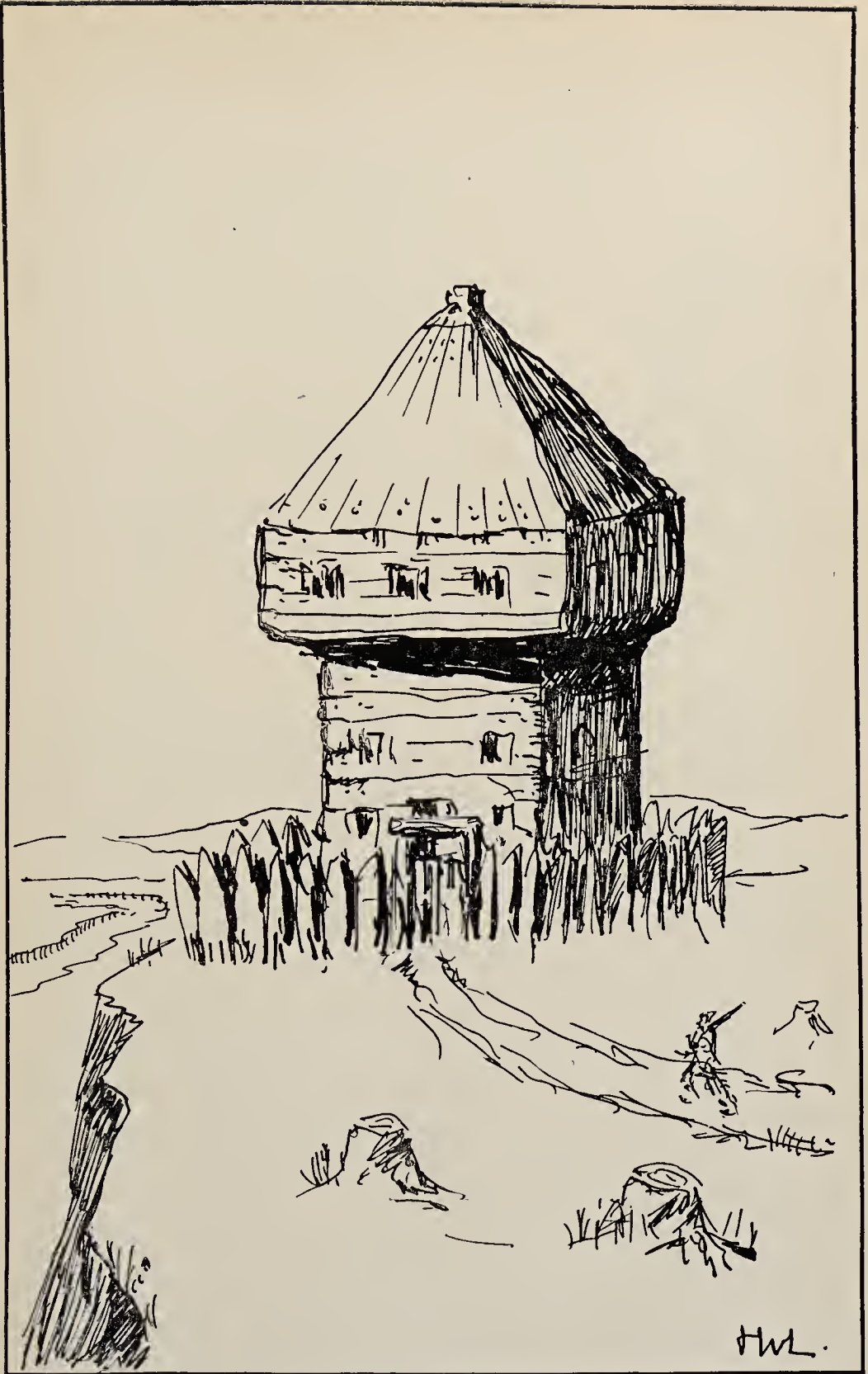


THE FIRST WINTER IN NEW ENGLAND

entirely for the sake of profit), stretched a thin line of sparsely populated territory. But the men who lived in this new land of fresh air and high skies were very different from their brethren of the mother country. In the

wilderness they had learned independence and self-reliance. They were the sons of hardy and energetic ancestors. Lazy and timorous people did not cross the ocean in those days. The American colonists hated the restraint and the lack of breathing space which had made their lives in the old country so very unhappy. They meant to be their own masters. This the ruling classes of England did not seem to understand. The government annoyed the colonists and the colonists, who hated to be bothered in this way, began to annoy the British government.

Bad feeling caused more bad feeling. It is not necessary to repeat here in detail what actually happened and what might have been avoided if the British king had been more intelligent than George III or less given to drowsiness and indifference than his minister, Lord North. The British colonists, when they understood that peaceful arguments would not settle the difficulties, took to arms. From being loyal subjects, they turned rebels, who exposed themselves to the punishment of death when they were captured by the German



THE BLOCKHOUSE IN THE WILDERNESS

soldiers, whom George hired to do his fighting after the pleasant custom of that day.

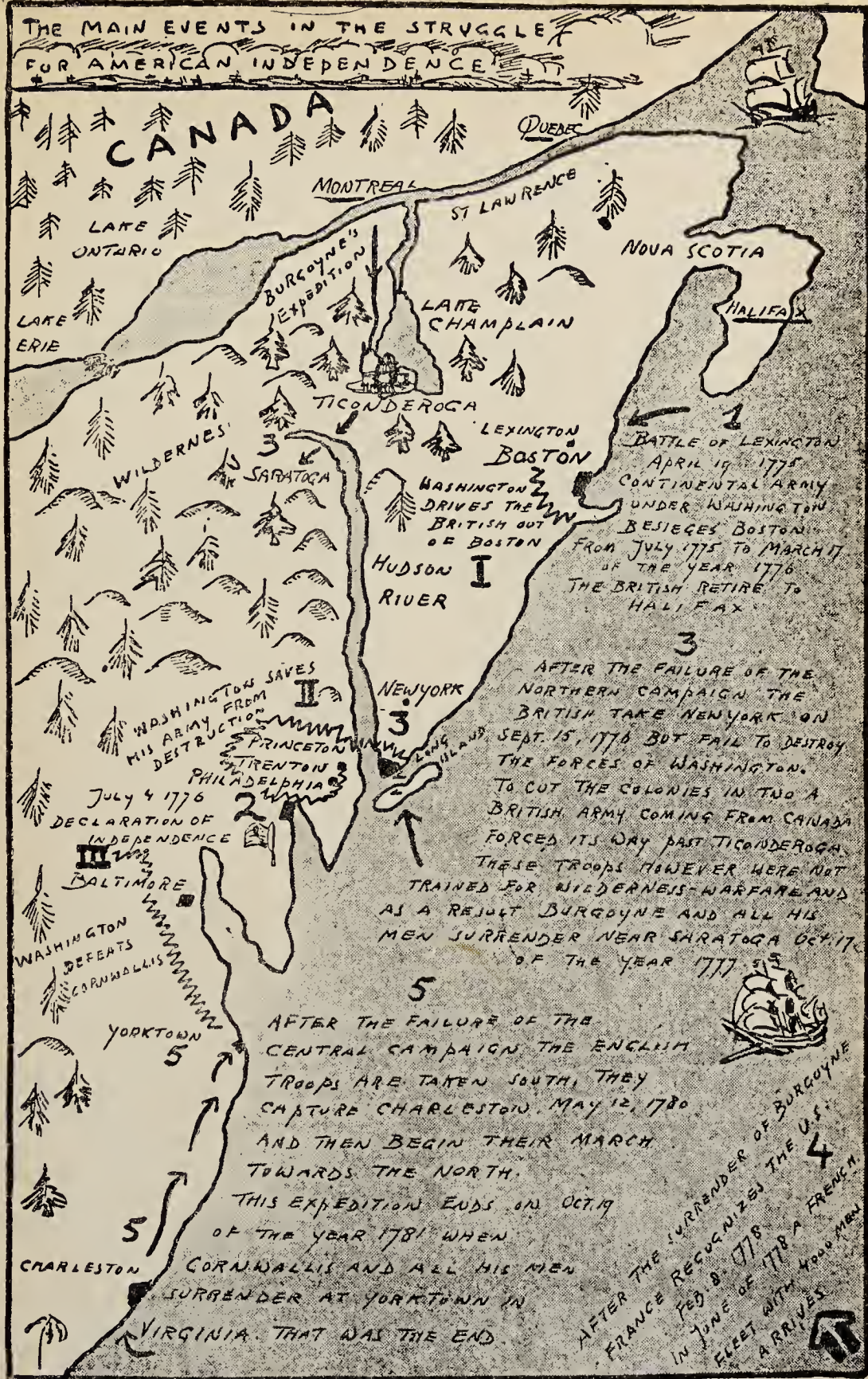
The war between England and her American colonies lasted seven years. During most of that time, the final success of the rebels seemed very doubtful. A great number of the people, especially in the cities, had remained loyal to their king. They were in favor of a compromise, and would have been willing to sue for peace. But the great figure of Washington stood guard over the cause of the colonists.



GEORGE WASHINGTON

Ably assisted by a handful of brave men, he used his steadfast but badly equipped armies to weaken the forces of the king. Time and again when defeat seemed unavoidable, his strategy turned the tide of battle. Often his men were ill-fed. During the winter they lacked shoes and coats and were forced to live in unhealthy dugouts. But their trust in their great leader was absolute and they stuck it out until the final hour of victory.

But more interesting than the campaigns of Washington or the diplomatic triumphs of Benjamin Franklin, who was in Europe getting money from the French government and



THE GREAT AMERICAN REVOLUTION

the Amsterdam bankers, was an event which occurred early in the revolution. The representatives of the different colonies had gathered in Philadelphia to discuss matters of common importance. It was the first year of the Revolution. Most of the big towns of the seacoast were still in the hands of the British. Reinforcements from England were arriving by the shipload. Only men who were deeply convinced of the righteousness of their cause would have found the courage to take the momentous decision of the months of June and July of the year 1776.

In June, Richard Henry Lee of Virginia proposed a motion to the Continental Congress that "these united colonies are, and of right ought to be, free and independent states, that they are absolved from all allegiance to the British crown, and that all political connection between them and the state of Great Britain is and ought to be, totally dissolved."

The motion was seconded by John Adams of Massachusetts. It was carried on July the second, and on July fourth it was followed by an official Declaration of Independence. This was the work of Thomas Jefferson, a serious and exceedingly capable student of both politics and government and destined to be one of the most famous of our American presidents.

When news of this event reached Europe, and was followed by the final victory of the colonists and the adoption of the famous Constitution of the year 1787 (the first of all written constitutions), it caused great interest. The dynastic system of the highly centralized states, which had been developed after the great religious wars of the seventeenth century, had reached the height of its power. Everywhere the palace of the king had grown to enormous proportions, while the cities of the royal realm were being surrounded by rapidly growing acres of slums. The inhabitants of those slums were showing signs of restlessness. They were quite helpless. But the higher classes, the nobles and the professional men, they too were beginning to have certain doubts about the economic and political conditions under which they lived. The success of

the American colonists showed them that many things were possible which had been held impossible only a short time before.

According to the poet, the shot which opened the battle of Lexington was "heard around the world." That was a bit of exaggeration. The Chinese and the Japanese and the Russians (not to speak of the Australians and the Hawaiians who had just been rediscovered by Captain Cook, whom they had killed for his trouble) never heard of it at all. But it carried across the Atlantic Ocean. It landed in the powder house of European discontent and in France it caused an explosion which rocked the entire continent from Petrograd to Madrid and buried the representatives of the old statecraft and the old diplomacy under several tons of democratic bricks.

THE FRENCH REVOLUTION

BEFORE we talk about a revolution it is perhaps as well that we explain just what this word means. In the terms of a great Russian writer (and Russians ought to know what they are talking about in this field) a revolution is "a swift overthrow, in a few years, of institutions which have taken centuries to root in the soil, and seem so fixed and immovable that even the most ardent reformers hardly dare to attack them in their writings. It is the fall, the crumbling away in a brief period, of all that up to that time has composed the essence of social, religious, political, and economic life in a nation."

Such a revolution took place in France in the eighteenth century when the old civilization of the country had grown stale. The king in the days of Louis XIV had become **EVERYTHING** and was the state. The nobility, formerly the civil servant of the federal state, found itself without any duties and became a social ornament of the royal court.

This French state of the eighteenth century, however, cost incredible sums of money. This money had to be produced in the form of taxes. Unfortunately the kings of France had not been strong enough to force the nobility and the clergy to pay their share of these taxes. Hence the taxes were paid entirely by the agricultural population. But the peasants living in dreary hovels, no longer in intimate contact with their

former landlords but victims of cruel and incompetent land agents, were going from bad to worse. Why should they work and exert themselves? Increased returns upon their land merely meant more taxes and nothing for themselves, and therefore they neglected their fields as much as they dared.

Hence we have a king who wanders in empty splendor through the vast halls of his palaces, habitually followed by hungry office seekers, all of whom live upon the revenue obtained from peasants who are no better off than the beasts of the fields. It is not a pleasant picture, but it is not exaggerated. There was, however, another side to the so-called "Ancien Régime" which we must keep in mind.

A wealthy middle class, closely connected with the nobility (by the usual process of the rich banker's daughter marrying the poor baron's son), and a court composed of all the most entertaining people of France, had brought the polite art of graceful living to its highest development. As the best brains of the country were not allowed to occupy themselves with questions of political economics, they spent their idle hours upon the discussion of abstract ideas.

As fashions in modes of thought and personal behavior are quite as likely to run to extremes as fashion in dress, it was natural that the most artificial society of that day should take a tremendous interest in what they considered "the simple life." The king and the queen, the absolute and unquestioned proprietors of France, and all its colonies and dependencies, together with their courtiers, went to live in funny little country houses all dressed up as milkmaids and stableboys and played at being shepherds in a happy vale of ancient Hellas. Around them their courtiers danced attendance, their court musicians composed lovely minuets, their court barbers devised more and more elaborate and costly headgear, until from sheer boredom and lack of real jobs this whole artificial world of Versailles (the great show place which Louis XIV had built far away from his noisy and restless city) talked of nothing but those subjects which were farthest removed from their own lives, just as a man who is starving will talk of nothing except food.

When Voltaire, the courageous old philosopher, playwright, historian, and novelist, and the great enemy of all religious and political tyranny, began to throw his bombs of criticism at everything connected with the established order of things, the whole French world applauded him and his theatrical pieces played to standing room only.

When Jean-Jacques Rousseau waxed sentimental about primitive man and gave his contemporaries delightful descriptions of the happiness of the original inhabitants of this planet (about whom he knew as little as he did about the children, upon whose education he was the recognized authority), all France read his "Social Contract," and this society in which the king and the state were one wept bitter tears when they heard Rousseau's appeal for a return to the blessed days when the real sovereignty had lain in the hands of the people and when the king had been merely the servant of his people.

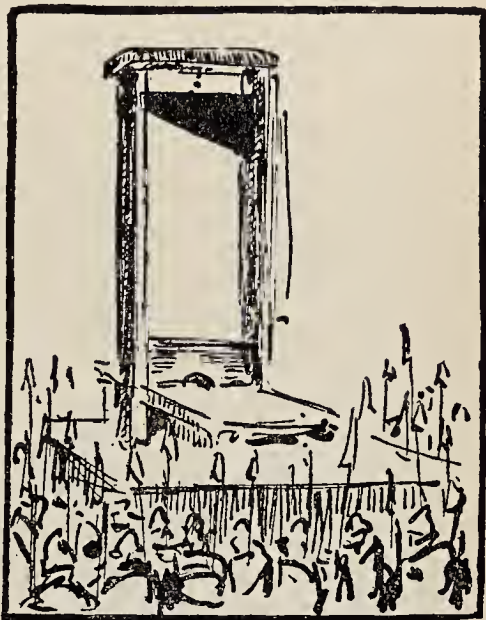
When Montesquieu published his "Persian Letters," in which two distinguished Persian travelers turn the whole existing society of France topsy-turvy and poke fun at everything from the king down to the lowliest of his six hundred pastry cooks, the book immediately went through four editions and assured the writer thousands of readers for his famous discussion of the "Spirit of the Laws," in which the noble baron compared the excellent English system with the backward system of France and advocated instead of an absolute monarchy the establishment of a state in which the executive, the legislative, and the judicial powers should be in separate hands and should work independently of each other.

When Lebreton, the Parisian bookseller, announced that Messieurs Diderot, d'Alembert, Turgot, and a score of other distinguished writers were going to publish an encyclopædia which was to contain "all the new ideas and the new science and the new knowledge," the response from the side of the public was most satisfactory, and when after twenty-two years the last of the twenty-eight volumes had been finished, the somewhat belated interference of the police could not repress the enthusiasm with which French society received this most

important but very dangerous contribution to the discussions of the day.

Here, let me give you a little warning. When you read a novel about the French Revolution or see a play or a movie, you will easily get the impression that the Revolution was the work of the rabble from the Paris slums. It was nothing of the kind. The mob appears often upon the revolutionary stage, but invariably at the instigation and under the leadership of those middle-class professional men who used the hungry multitude as an efficient ally in their warfare upon the king and his court. But the fundamental ideas which caused the revolution were invented by a few brilliant minds, and they were at first introduced into the charming drawing-rooms of the "Ancien Régime" to provide amiable diversion for the much-bored ladies and gentlemen of His Majesty's court. These pleasant but careless people played with the dangerous fireworks of social criticism until the sparks fell through the cracks of the floor, which was old and rotten just like the rest of the building. Those sparks unfortunately landed in the basement where age-old rubbish lay in great confusion. Then there was a cry of fire. But the owner of the house, who was interested in everything except the management of his property, did not know how to put the small blaze out. The flame spread rapidly and the entire edifice was consumed by the conflagration, which we call the great French Revolution.

For the sake of convenience, we can divide the French Revolution into two parts. From 1789 to 1791 there was a



THE GUILLOTINE

more or less orderly attempt to introduce a constitutional monarchy. This failed, partly through lack of good faith and stupidity on the part of the monarch himself, partly through circumstances over which nobody had any control.

From 1792 to 1799 there was a republic and a first effort to establish a democratic form of government. But the actual outbreak of violence had been preceded by many years of unrest and many sincere but ineffectual attempts at reform.

When France had a debt of 4000 million francs and the treasury was always empty and there was not a single thing upon which new taxes could be levied, even good King Louis (who was an expert locksmith and a great hunter but a very poor statesman) felt vaguely that something ought to be done. Therefore he called for Turgot, to be his minister of finance. Turgot, a splendid representative of the fast disappearing class of landed gentry, had been a successful governor of a province and was an amateur political economist of great ability. He did his best. Unfortunately, he could not perform miracles. As it was impossible to squeeze more taxes out of the ragged peasants, it was necessary to get the necessary funds from the nobility and clergy, who had never paid a centime. This made Turgot the best hated man at the court of Versailles. Furthermore he was obliged to face the enmity of Marie Antoinette, the queen, who was against everybody who dared to mention the word "economy" within her hearing. Soon Turgot was called an "unpractical visionary" and a "theoretical professor," and then of course his position became untenable. In the year 1776 he was forced to resign.

After the "professor" there came a man of "practical business sense." He was an industrious Swiss by the name of Necker who had made himself rich as a grain speculator and the partner in an international banking house. His ambitious wife had pushed him into the government service that she might establish a position for her daughter, who afterward as the wife of the Swedish minister in Paris became a famous literary figure of the early nineteenth century.

Necker set to work with a fine display of zeal, just as Turgot had done. In 1781 he published a careful review of the French finances. The king understood nothing of this. He had just sent troops to America to help the colonists against their common enemy, the English. This expedition proved to be unexpectedly expensive and Necker was asked to find the necessary funds. When, instead of producing revenue, he published more figures and made statistics and began to use the dreary warning about "necessary economies," his days were numbered. In the year 1781 he was dismissed as an incompetent servant.

After the professor and the practical business man came the delightful type of financier who will guarantee everybody 100 per cent per month on money if they will trust his own infallible system. He was

Charles Alexandre de Calonne, a pushing official, who had made his career both by his industry and his complete lack of honesty and scruples. He found the country heavily indebted, but he was a clever man, willing to oblige everybody, and he invented a quick remedy. He paid the old debts by contracting new ones. This method is not new. The result since time immemorial has been disastrous. In less than three years more than 800,000,000 francs had been added to the French debt by this charming minister of finance who never worried and smilingly signed his name to every demand that was made by His Majesty and by his lovely queen, who had learned the habit of spending during the days of her youth in Vienna.

At last even the Parliament of Paris (a high court of jus-



LOUIS XVI

tice and not a legislative body), although by no means lacking in loyalty to their sovereign, decided that something must be done. Calonne wanted to borrow another 80,000,000 francs. It had been a bad year for the crops, and the misery and hunger in the country districts were terrible. Unless something sensible were done, France would go bankrupt. The king as always was unaware of the seriousness of the situation. Would it not be a good idea to consult the representatives of the people? Since 1614 no Estates General had been called together. In view of the threatening panic there was a demand that the Estates be convened. Louis XVI, however, who never could make a decision, refused to go as far as that.

To pacify the popular clamor he called together a meeting of the Notables in the year 1787. This merely meant a gathering of the best families, who discussed what could and should be done without touching their feudal and clerical privilege of tax-exemption. It is unreasonable to expect that a certain class of society shall commit political and economic suicide for the benefit of another group of fellow-citizens. The 127 Notables obstinately refused to surrender a single one of their ancient rights. The crowd in the street, being now exceedingly hungry, demanded that Necker, in whom they had confidence, be reappointed. The Notables said "No." The crowd in the street began to smash windows and do other unseemly things. The Notables fled. Calonne was dismissed.

A new colorless minister of finance, the Cardinal Loménie de Brienne, was appointed and Louis, driven by the violent threats of his starving subjects, agreed to call together the old Estates General "as soon as practicable." This vague promise of course satisfied no one.

No such severe winter had been experienced for almost a century. The crops had been either destroyed by floods or frozen to death in the fields. All the olive trees of Provence had been killed. Private charity tried to do something but could accomplish little for eighteen million starving people. Everywhere bread riots occurred. A generation before, these would have been put down by the army. But the work of the

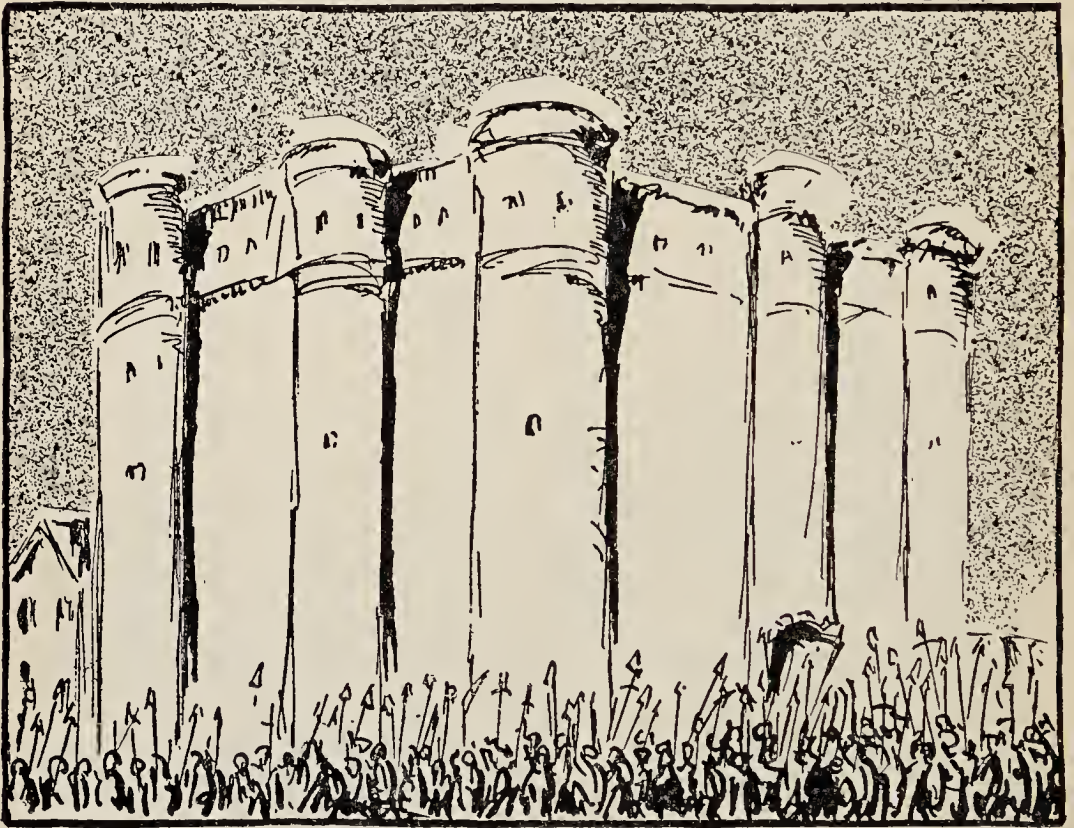
new philosophical school had begun to bear fruit. People began to understand that a shotgun is no effective remedy for a hungry stomach and even the soldiers (who came from among the people) were no longer to be depended upon. It was absolutely necessary that the king should do something definite to regain the popular good will, but again he hesitated.

Here and there in the provinces, little independent republics were established by followers of the new school. The cry of "no taxation without representation" (the slogan of the American rebels a quarter of a century before) was heard among the faithful middle classes. France was threatened with general anarchy. To appease the people and to increase the royal popularity, the government unexpectedly suspended the former very strict form of censorship of books. At once a flood of ink descended upon France. Everybody, high or low, criticized and was criticized. More than 2000 pamphlets were published. Loménie de Brienne was swept away by a storm of abuse. Necker was hastily called back to quell, as best he could, the nation-wide unrest. Immediately the stock market went up thirty per cent. And by common consent, people suspended judgment for a little while longer. In May of 1789 the Estates General were to assemble and then the wisdom of the entire nation would speedily solve the difficult problem of recreating the kingdom of France into a healthy and happy state.

This prevailing idea, that the combined wisdom of the people would be able to solve all difficulties, proved disastrous. It lamed all personal effort during many important months. Instead of keeping the government in his own hands at this critical moment, Necker allowed everything to drift. Hence there was a new outbreak of the acrimonious debate upon the best ways to reform the old kingdom. Everywhere the power of the police weakened. The people of the Paris suburbs, under the leadership of professional agitators, gradually discovered their strength. They began to play the rôle which was to be theirs all through the years of the great unrest, when they acted as the brute force which was used by the actual

leaders of the Revolution to secure those things which could not be obtained in a legitimate fashion.

Finally the elections took place under the worst conditions imaginable. When they were over, 308 clergymen, 285 noblemen, and 621 representatives of the Third Estate packed their trunks to go to Versailles. The Third Estate was obliged to carry additional luggage. This consisted of voluminous re-



THE BASTILLE

ports in which the many complaints and grievances of their constituents had been written down. The stage was set for the great final act that was to save France.

The Estates General came together on May 5th, 1789. The king was in a bad humor. The clergy and the nobility let it be known that they were unwilling to give up a single one of their privileges. The king ordered the three groups of representatives to meet in different rooms and discuss their griev-

ances separately. The Third Estate refused to obey the royal command. They took a solemn oath to that effect in a squash court, hastily put in order for the purpose of this illegal meeting on the 20th of June, 1789. They insisted that all three Estates, Nobility, Clergy, and Third Estate, should meet together and so informed His Majesty. The king gave in.

As the "National Assembly," the Estates General began to discuss the state of the French kingdom. The king got angry. Then again he hesitated. He said that he would never surrender his absolute power. Then he went hunting and forgot all about the cares of the state, and when he returned from the chase he gave in. For it was the royal habit to do the right thing at the wrong time in the wrong way. When the people clamored for A, the king scolded them and gave them nothing. Then, when the palace was surrounded by a howling multitude of poor people, the king surrendered and gave his subjects what they had asked for. By this time, however, the people wanted A plus B. The comedy was repeated. When the king signed his name to the royal decree which granted his beloved subjects A and B, they were threatening to kill the entire royal family unless they received A plus B plus C. And so on, through the whole alphabet and up to the scaffold. Unfortunately the king was always just one letter behind. He never understood this. Even when he laid his head under the guillotine, he felt that he was a much-abused man who had received a most unwarrantable treatment at the hands of people whom he had loved to the best of his limited ability.

Historical "ifs," as I have often warned you, are never of any value. It is very easy for us to say that the monarchy might have been saved "if" Louis had been a man of greater energy and less kindness of heart. But the king was not alone. Even "if" he had possessed the ruthless strength of Napoleon, his career during these difficult days might easily have been ruined by his wife, who was the daughter of Maria Theresa of Austria and who possessed all the characteristic virtues and vices of a young girl who had been brought up at the most autocratic and medieval court of that age.

She decided that some action must be taken and planned a counter-revolution. Necker was suddenly dismissed and loyal troops were called to Paris. The people, when they heard of this, stormed the fortress of the Bastille prison, and on the fourteenth of July of the year 1789 they destroyed this familiar but much-hated symbol of autocratic power which had long since ceased to be a political prison and was now used as the city lock-up for pickpockets and second-story men. Many of the nobles took the hint and left the country. But the king as usual did nothing. He had been hunting on the day of the fall of the Bastille and he had shot several deer and felt very much pleased.

The National Assembly now set to work and on the 4th of August, with the noise of the Parisian multitude in their ears, they abolished all privileges. This was followed on the 27th of August by the "Declaration of the Rights of Man," the famous preamble to the first French Constitution. So far, so good; but the court had apparently not yet learned its lesson. There was a widespread suspicion that the king was again trying to interfere with these reforms and as a result, on the 5th of October, there was a second riot in Paris. It spread to Versailles and the people were not pacified until they had brought the king back to his palace in Paris. They did not trust him in Versailles. They liked to have him where they could watch him and control his correspondence with his relatives in Vienna and Madrid and the other courts of Europe.

In the Assembly, meanwhile, Mirabeau, a nobleman who had become leader of the Third Estate, was beginning to put order into chaos. But before he could save the position of the king he died, on the 2nd of April of the year 1791. The king, who now began to fear for his own life, tried to escape on the 21st of June. He was recognized from his picture on a coin, was stopped near the village of Varennes by members of the National Guard, and was brought back to Paris.

In September of 1791 the first Constitution of France was accepted, and the members of the National Assembly went home. On the first of October of the same year, the Legislative

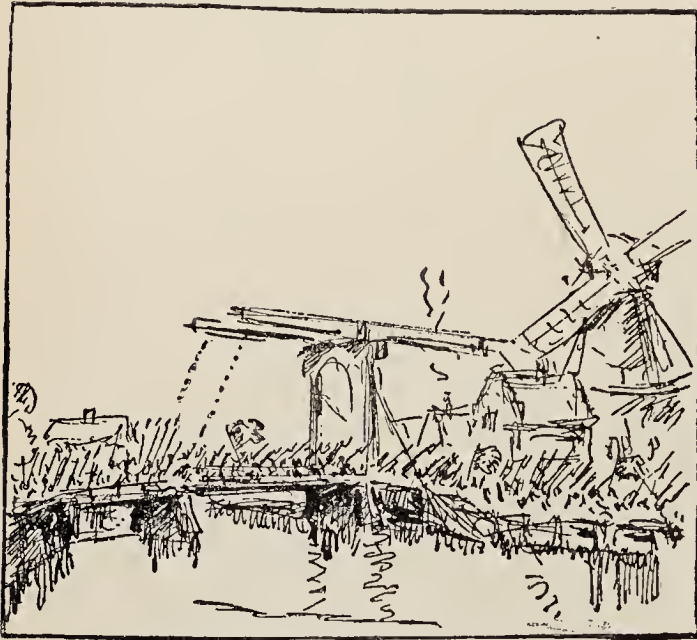
Assembly came together to continue the work of the National Assembly. In this new gathering of popular representatives there were many extremely revolutionary elements. The boldest among these were known as the Jacobins, after the old Jacobin cloister in which they held their political meetings. These young men (most of them belonging to the professional classes) made very violent speeches, and when the newspapers carried these orations to Berlin and Vienna, the king of Prussia and the emperor decided that they must do something to save their good brother and sister. They were very busy just then dividing the kingdom of Poland, where rival political factions had caused such a state of disorder that the country was at the mercy of anybody who wanted to take a couple of provinces. But they managed to send an army to invade France and deliver the king.

Then a terrible panic of fear swept throughout the land of France. All the pent-up hatred of years of hunger and suffering came to a horrible climax. The mob of Paris stormed the palace of the Tuileries. The faithful Swiss bodyguards tried to defend their master, but Louis, unable to make up his mind, gave order to "cease firing" just when the crowd was retiring. The people, drunk with blood and noise and cheap wine, murdered the Swiss to the last man, then invaded the palace, and went after Louis, who had escaped into the meeting hall of the Assembly, where he was immediately suspended of his office, and from where he was taken as a prisoner to the old castle of the Temple.

But the armies of Austria and Prussia continued their advance and the panic changed into hysteria and turned men and women into wild beasts. In the first week of September of the year 1792, the crowd broke into the jails and murdered all the prisoners. The government did not interfere. The Jacobins, headed by Danton, knew that this crisis meant either the success or the failure of the revolution, and that only the most brutal audacity could save them. The Legislative Assembly was closed and on the 21st of September of the year 1792 a new National Convention came together. It was a body com-

posed almost entirely of extreme revolutionists. The king was formally accused of high treason and was brought before the Convention. He was found guilty and by a vote of 361 to 360 (the extra vote being that of his cousin the Duke of Orleans) he was condemned to death. On the 21st of January of the year 1793, he quietly and with much dignity suffered himself to be taken to the scaffold. He had never understood what all the shooting and the fuss had been about. And he had been too

proud to ask questions.



THE FRENCH REVOLUTION
INVADES HOLLAND

Then the Jacobins turned against the more moderate element in the Convention, the Girondists, called after their southern district, the Gironde. A special revolutionary tribunal was instituted and twenty-one of the leading Girondists were condemned to death. The others

committed suicide. They were capable and honest men but too philosophical and too moderate to survive during these frightful years.

In October of the year 1793 the Constitution was suspended by the Jacobins "until peace should have been declared." All power was placed in the hands of a small committee of Public Safety, with Danton and Robespierre as its leaders. The Christian religion and the old chronology were abolished. The "Age of Reason" (of which Thomas Paine had written so eloquently during the American Revolution) had come and with it the "Terror" which for more than a year killed good

and bad and indifferent people at the rate of seventy or eighty a day.

The autocratic rule of the king had been destroyed. It was succeeded by the tyranny of a few people who had such a passionate love for democratic virtue that they felt compelled to kill all those who disagreed with them. France was turned into a slaughterhouse. Everybody suspected everybody else. No one felt safe. Out of sheer fear, a few members of the old Convention, who knew that they were the next candidates for the scaffold, finally turned against Robespierre, who had already decapitated most of his former colleagues. Robespierre, "the only true and pure Democrat," tried to kill himself but failed. His shattered jaw was hastily bandaged and he was dragged to the guillotine. On the 27th of July of the year 1794, the Reign of Terror came to an end, and all Paris danced with joy.

The dangerous position of France, however, made it necessary that the government remain in the hands of a few strong men until the many enemies of the Revolution should have been driven from the soil of the French fatherland. While the half-clad and half-starved revolutionary armies fought their desperate battles of the Rhine and Italy and Belgium and Egypt, and defeated every one of the enemies of the Revolution, five Directors were appointed, who ruled France for four years. Then the power was vested in the hands of a successful general by the name of Napoleon Bonaparte, who became "First Consul" of France in the year 1799. And during the next fifteen years the old European continent became the laboratory of a number of political experiments, the like of which the world had never seen before.

NAPOLEON

NAPOLEON was born in the year 1769, the third son of an honest notary public of the city of Ajaccio in the island of Corsica. He therefore was not a Frenchman, but an Italian whose native island (an old Greek, Carthaginian, and Roman colony in the Mediterranean Sea) had for years been struggling to regain its independence, first of all from the Genoese, and after the middle of the eighteenth century from the French, who had kindly offered to help the Corsicans in their struggle for freedom and had then occupied the island for their own benefit.

During the first twenty years of his life, young Napoleon was a professional Corsican patriot—a Corsican Sinn Feiner, who hoped to deliver his beloved country from the yoke of the bitterly hated French enemy. But the French Revolution had unexpectedly recognized the claims of the Corsicans and gradually Napoleon, who had received a good training at the military school of Brienne, drifted into the service of his adopted country. Although he never learned to spell French correctly or to speak it without a broad Italian accent, he became a Frenchman. In due time he came to stand as the highest expression of all French virtues. At present he is regarded as the symbol of the Gallic genius.

Napoleon was what is called a fast worker. His career does not cover more than twenty years. In that short span of time he fought more wars and gained more victories and marched more miles and conquered more square kilometers and

killed more people and brought about more reforms and generally upset Europe to a greater extent than anybody (including Alexander the Great) had ever managed to do.

He was a little fellow, and during the first years of his life his health was not very good. He never impressed anybody by his good looks and he remained to the end of his days very clumsy whenever he was obliged to appear at a social function. He did not enjoy a single advantage of breeding or birth or riches. For the greater part of his youth he was desperately poor and often he had to go without a meal or was obliged to make a few extra pennies in curious ways.

He gave little promise as a literary genius. When he competed for a prize offered by the Academy of Lyons, his essay was found to be next to the last and he was number 15 out of 16 candidates. But he overcame all these difficulties through his absolute and unshakable belief in his own destiny and in his own glorious future. Ambition was the mainspring of his life. The thought of self, the worship of that capital letter "N" with which he signed all his letters, and which recurred forever in the ornaments of his hastily constructed palaces, the absolute will to make the name Napoleon the most important thing in the world next to the name of God, these desires carried Napoleon to a pinnacle of fame which no other man has ever reached.

When he was a half-pay lieutenant, young Bonaparte was very fond of the "Lives of Famous Men" which Plutarch, the Greek historian, had written. But he never tried to live up to the high standard of character set by these heroes of the older days. Napoleon seems to have been devoid of all those considerate and thoughtful sentiments which make men different from the animals. It will be very difficult to decide with any degree of accuracy whether he ever loved anyone besides himself. He kept a civil tongue to his mother, but she had the air and manners of a great lady and after the fashion of Italian mothers knew how to rule her brood of children and command their respect. For a few years he was fond of Josephine, his pretty Creole wife, who was the daugh-

ter of a French officer of Martinique and the widow of a soldier who had been executed by Robespierre when he lost a battle against the Prussians. But the emperor divorced her when she failed to give him a son and heir and married the daughter of the Austrian emperor, because it seemed good policy.

During the siege of Toulon, where he gained great fame as commander of a battery, Napoleon studied Macchiavelli with industrious care. He followed the advice of the Florentine statesman and never kept his word when it was to his advantage to break it. The word "gratitude" did not occur in his personal dictionary. Neither, to be quite fair, did he expect it from others. He was totally indifferent to human suffering. He executed prisoners of war (in Egypt in 1798) who had been promised their lives, and he quietly allowed his wounded in Syria to be chloroformed when he found it impossible to transport them to his ships. He ordered the Duke of Enghien to be condemned to death by a prejudiced court-martial and to be shot contrary to all law on the sole ground that the "Bourbons needed a warning." He decreed that those German officers who were made prisoner while fighting for their country's independence should be shot against the nearest wall, and when Andreas Hofer, the Tyrolese hero, fell into his hands after a most heroic resistance, he was executed like a common traitor.

In short, when we study the character of the emperor, we begin to understand those anxious British mothers who used to drive their children to bed with the threat that "Bonaparte, who ate little boys and girls for breakfast, would come and get them if they were not very good." And yet, having said these many unpleasant things about this strange tyrant, who looked after every other department of his army with the utmost care but neglected the medical service, and who ruined his uniforms with Eau de Cologne because he could not stand the smell of his poor sweating soldiers; having said all these unpleasant things and being fully prepared to add many more, I must confess to a certain lurking feeling of doubt.

Here I am sitting at a comfortable table loaded heavily with books, with one eye on my typewriter and the other on

Licorice the cat, who has a great fondness for carbon paper, and I am telling you that the Emperor Napoleon was a most contemptible person. But should I happen to look out of the window, down upon Seventh Avenue, and should the endless procession of trucks and carts come to a sudden halt, and should I hear the sound of the heavy drums and see the little man on his white horse in his old and much-worn green uniform, then I don't know, but I am afraid that I would leave my books and the kitten and my home and everything else to follow him wherever he cared to lead. My own grandfather did this and Heaven knows he was not born to be a hero. Millions of other people's grandfathers did it. They received no reward, but they expected none. They cheerfully gave legs and arms and lives to serve this foreigner, who took them a thousand miles away from their homes and marched them into a barrage of Russian or English or Spanish or Italian or Austrian cannon and stared quietly into space while they were rolling in the agony of death.

If you ask me for an explanation, I must answer that I have none. I can only guess at one of the reasons. Napoleon was the greatest of actors and the whole European continent was his stage. At all times and under all circumstances he knew the precise attitude that would impress the spectators most and he understood what words would make the deepest impression. Whether he spoke in the Egyptian desert, before the backdrop of the Sphinx and the pyramids, or addressed his shivering men on the dew-soaked plains of Italy, made no difference. At all times he was master of the situation. Even at the end, an exile on a little rock in the middle of the Atlantic, a sick man at the mercy of a dull and intolerable British governor, he held the centre of the stage.

After the defeat of Waterloo, no one outside of a few trusted friends ever saw the great emperor. The people of Europe knew that he was living on the island of St. Helena—they knew that a British garrison guarded him day and night—they knew that the British fleet guarded the garrison which guarded the emperor on his farm at Longwood. But he was

never out of the mind of either friend or enemy. When illness and despair had at last taken him away, his silent eyes continued to haunt the world. Even to-day he is as much of a force in the life of France as a hundred years ago when people fainted at the mere sight of this sallow-faced man who stabled his horses in the holiest temples of the Russian Kremlin, and who treated the pope and the mighty ones of this earth as if they were his lackeys.

To give you a mere outline of his life would demand a couple of volumes. To tell you of his great political reform of the French state, of his new codes of laws which were adopted in most European countries, of his activities in every field of public activity, would take thousands of pages. But I can explain in a few words why he was so successful during the first part of his career and why he failed during the last ten years. From the year 1789 until the year 1804, Napoleon was the great leader of the French Revolution. He was not merely fighting for the glory of his own name. He defeated Austria and Italy and England and Russia because he, himself, and his soldiers were the apostles of the new creed of "Liberty, Fraternity, and Equality" and were the enemies of the courts while they were the friends of the people.

But in the year 1804 Napoleon made himself hereditary emperor of the French and sent for Pope Pius VII to come and crown him, even as Leo III in the year 800 had crowned that other great King of the Franks, Charlemagne, whose example was constantly before Napoleon's eyes.

Once upon the throne, the old revolutionary chieftain became an unsuccessful imitation of a Habsburg monarch. He forgot his spiritual mother, the political club of the Jacobins. He ceased to be the defender of the oppressed. He became the chief of all the oppressors and kept his shooting squads ready to execute those who dared to oppose his imperial will. No one had shed a tear when in the year 1806 the sad remains of the Holy Roman Empire were carted to the historical dustbin and when the last relic of ancient Roman glory was destroyed by the grandson of an Italian peasant. But when the Napo-

leonic armies had invaded Spain, had forced the Spaniards to recognize a king whom they detested, had massacred the poor Madrilenes who remained faithful to their old rulers, then public opinion turned against the former hero of Marengo and Austerlitz and a hundred other revolutionary battles. Then and only then, when Napoleon was no longer the hero of the Revolution but the personification of all the bad traits of the old régime, was it possible for England to give direction to the fast-spreading sentiment of hatred which was turning all honest men into enemies of the French emperor.

The English people from the very beginning had felt deeply disgusted when their newspapers told them the gruesome details of the Terror. They had staged their own great revolution (during the reign of Charles I) a century before. It had been a very simple affair compared to the upheaval of Paris. In the eyes of the average Englishman a Jacobin was a monster to be shot at sight and Napoleon was the chief devil. The British fleet had blockaded France ever since the year 1798. It had spoiled Napoleon's plan to invade India by way of Egypt and had forced him to beat an ignominious retreat after his victories along the banks of the Nile. And finally, in the year 1805, England got the chance it had waited for so long.

Near Cape Trafalgar on the southwestern coast of Spain, Nelson annihilated the Napoleonic fleet, beyond a possible chance of recovery. From that moment on, the emperor was landlocked. Even so, he would have been able to maintain himself as the recognized ruler of the continent had he understood the signs of the times and accepted the honorable peace which the powers offered him. But Napoleon had been blinded by the blaze of his own glory. He would recognize no equals. He could tolerate no rivals. And his hatred turned against Russia, the mysterious land of the endless plains with its inexhaustible supply of cannon fodder.

As long as Russia was ruled by Paul I, the half-witted son of Catherine the Great, Napoleon had known how to deal with the situation. But Paul grew more and more irresponsible

until his exasperated subjects were obliged to murder him (lest they all be sent to the Siberian lead mines), and the son of Paul, the Emperor Alexander, did not share his father's affection for the usurper whom he regarded as the enemy of mankind, the eternal disturber of the peace. He was a pious man who believed that he had been chosen by God to deliver the world from the Corsican curse. He joined Prussia and England and Austria and he was defeated. He tried five times and five times he failed. In the year 1812 he once more taunted



THE RETREAT FROM MOSCOW

Napoleon until the French emperor, in a blind rage, vowed that he would dictate peace in Moscow. Then, from far and wide, from Spain and Germany and Holland and Italy and Portugal, unwilling regiments were driven northward, that the wounded pride of the great emperor might be duly avenged.

The rest of the story is common knowledge. After a march of two months Napoleon reached the Russian capital and established his headquarters in the holy Kremlin. On the night of September 15 of the year 1812, Moscow caught fire. The town burned four days. When the evening of the fifth day

came, Napoleon gave the order for the retreat. Two weeks later it began to snow. The army trudged through mud and sleet until November the 26th, when the River Berczina was reached. Then the Russian attacks began in all seriousness. The Cossacks swarmed around the "Grande Armée," which was no longer an army but a mob. In the middle of December the first of the survivors began to be seen in the German cities of the east.

Then there were many rumors of an impending revolt. "The time has come," the people of Europe said, "to free ourselves from this insufferable yoke." And they began to look for old shotguns which had escaped the eye of the ever-present French spies. But ere they knew what had happened, Napoleon was back with a new army. He had left his defeated soldiers and in his little sleigh had rushed ahead to Paris, making a final appeal for more troops that he might defend the sacred soil of France against foreign invasion.

Children of sixteen and seventeen followed him when he moved eastward to meet the allied powers. On October 16, 18, and 19 of the year 1813, the terrible battle of Leipzig took place, where for three days boys in green and boys in blue fought each other until the Elster ran red with blood. On the afternoon of the 17th of October, the massed reserves of Russian infantry broke through the French lines and Napoleon fled.

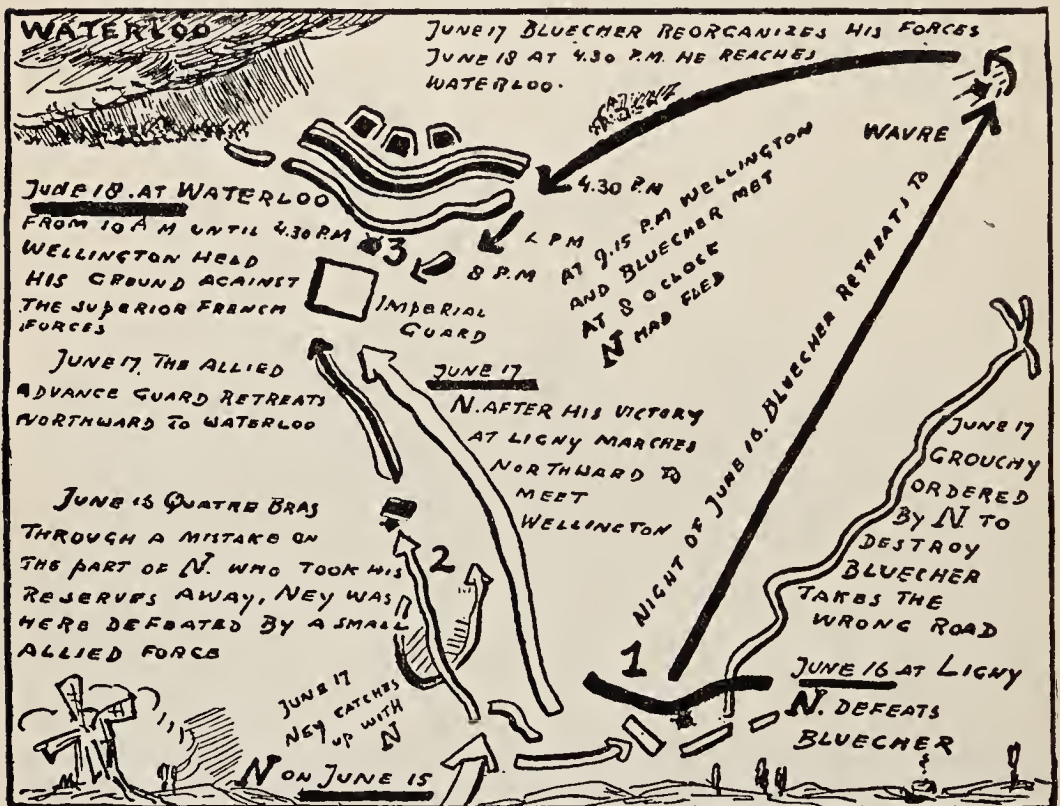
Back to Paris he went. He abdicated in favor of his small son, but the allied powers insisted that Louis XVIII, the brother of the late King Louis XVI, should occupy the French throne, and, surrounded by Cossacks and Uhlans, the dull-eyed Bourbon prince made his triumphal entry into Paris.

As for Napoleon, he was made the sovereign ruler of the little island of Elba in the Mediterranean, where he organized his stableboys into a miniature army and fought battles on a chess board.

But no sooner had he left France than the people began to realize what they had lost. The last twenty years, however costly, had been a period of great glory. Paris had been the

capital of the world. The fat Bourbon king who had learned nothing and had forgotten nothing during the days of his exile disgusted everybody by his indolence.

On the first of March of the year 1815, when the representatives of the allies were ready to begin the work of unscrambling the map of Europe, Napoleon suddenly landed near Cannes. In less than a week the French army had deserted



THE BATTLE OF WATERLOO

the Bourbons and had rushed southward to offer their swords and bayonets to the "little corporal." Napoleon marched straight to Paris, where he arrived on the twentieth of March. This time he was more cautious. He offered peace, but the allies insisted upon war. The whole of Europe arose against the "perfidious Corsican." Rapidly the emperor marched northward that he might crush his enemies before they should be able to unite their forces. But Napoleon was no longer his

old self. He felt sick. He got tired easily. He slept when he ought to have been up directing the attack of his advance guard. Besides, he missed many of his faithful old generals. They were dead.

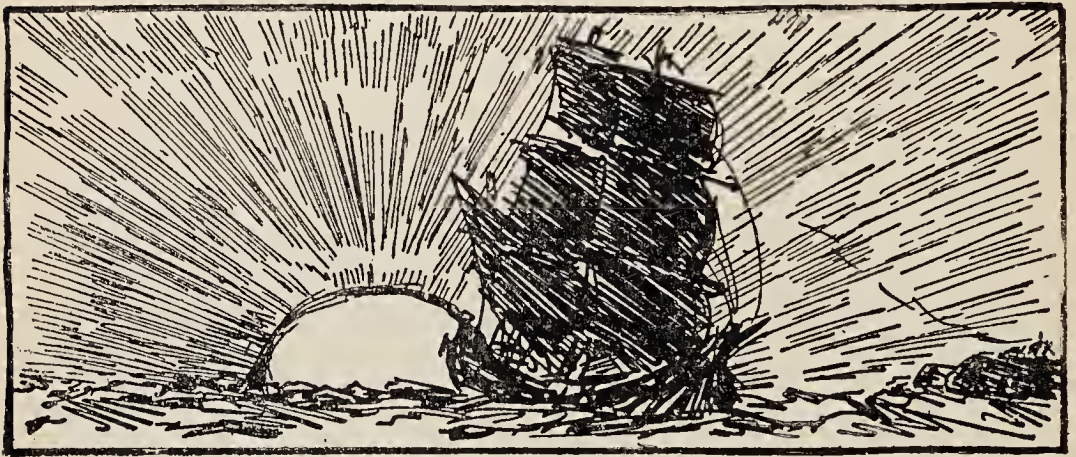
Early in June his armies entered Belgium. On the 16th of that month he defeated the Prussians under Blücher. But a subordinate commander failed to destroy the retreating army as he had been ordered to do.

Two days later Napoleon met Wellington near Waterloo. It was the 18th of June, a Sunday. At two o'clock of the afternoon, the battle seemed won for the French. At three a speck of dust appeared upon the eastern horizon. Napoleon believed that this meant the approach of his own cavalry, who would now turn the English defeat into a rout. At four o'clock he knew better. Cursing and swearing, old Blücher drove his deathly tired troops into the heart of the fray. The shock broke the ranks of the guards. Napoleon had no further reserves. He told his men to save themselves as best they could, and he fled.

For a second time, he abdicated in favor of his son. Just one hundred days after his escape from Elba, he was making for the coast. He intended to go to America. In the year 1803, for a mere song, he had sold the French colony of Louisiana (which was in great danger of being captured by the English) to the young American republic. "The Americans," so he said, "will be grateful and will give me a little bit of land and a house where I may spend the last days of my life in peace and quiet." But the English fleet was watching all French harbors. Caught between the armies of the allies and the ships of the British, Napoleon had no choice. The Prussians intended to shoot him. The English might be more generous. At Rochefort he waited in the hope that something might turn up. One month after Waterloo, he received orders from the new French government to leave French soil inside of twenty-four hours. Always the tragedian, he wrote a letter to the prince regent of England (George III, the king, was in an insane asylum) informing His Royal Highness of his

intention to "throw himself upon the mercy of his enemies and, like Themistocles, to look for a welcome at the fireside of his foes . . ."

On the 15th of July he went on board the *Bellerophon*, and surrendered his sword to Admiral Hotham. At Plymouth he was transferred to the *Northumberland*, which carried him to St. Helena. There he spent the last seven years of his life. He tried to write his memoirs, he quarreled with his keepers, and he dreamed of past times. Curiously enough, he returned (at least in his imagination) to his original point of departure. He remembered the days when he had fought the



NAPOLEON GOES INTO EXILE

battles of the Revolution. He tried to convince himself that he had always been the true friend of those great principles of "Liberty, Fraternity, and Equality" which the ragged soldiers of the Convention had carried to the ends of the earth. He liked to dwell upon his career as commander-in-chief and consul. He rarely spoke of the empire. Sometimes he thought of his son, the Duke of Reichstadt, the little eagle, who lived in Vienna, where he was treated as a "poor relation" by his young Habsburg cousins, whose fathers had trembled at the mention of his very name. When the end came, he was leading his troops to victory. He ordered Ney to attack with the guards. Then he died.

But if you want an explanation of this strange career, if you really wish to know how one man could possibly rule so many people for so many years by the sheer force of his will, do not read the books that have been written about him. Their authors either hated the emperor or loved him. You will learn many facts, but it is more important to "feel history" than to know it. Don't read, but wait until you have a chance to hear a good artist sing the song called "The Two Grenadiers." The words were written by Heine, the great German poet who lived through the Napoleonic era. The music was composed by Schumann, a German who saw the emperor, the enemy of his country, whenever he came to visit his imperial father-in-law. The song therefore is the work of two men who had every reason to hate the tyrant.

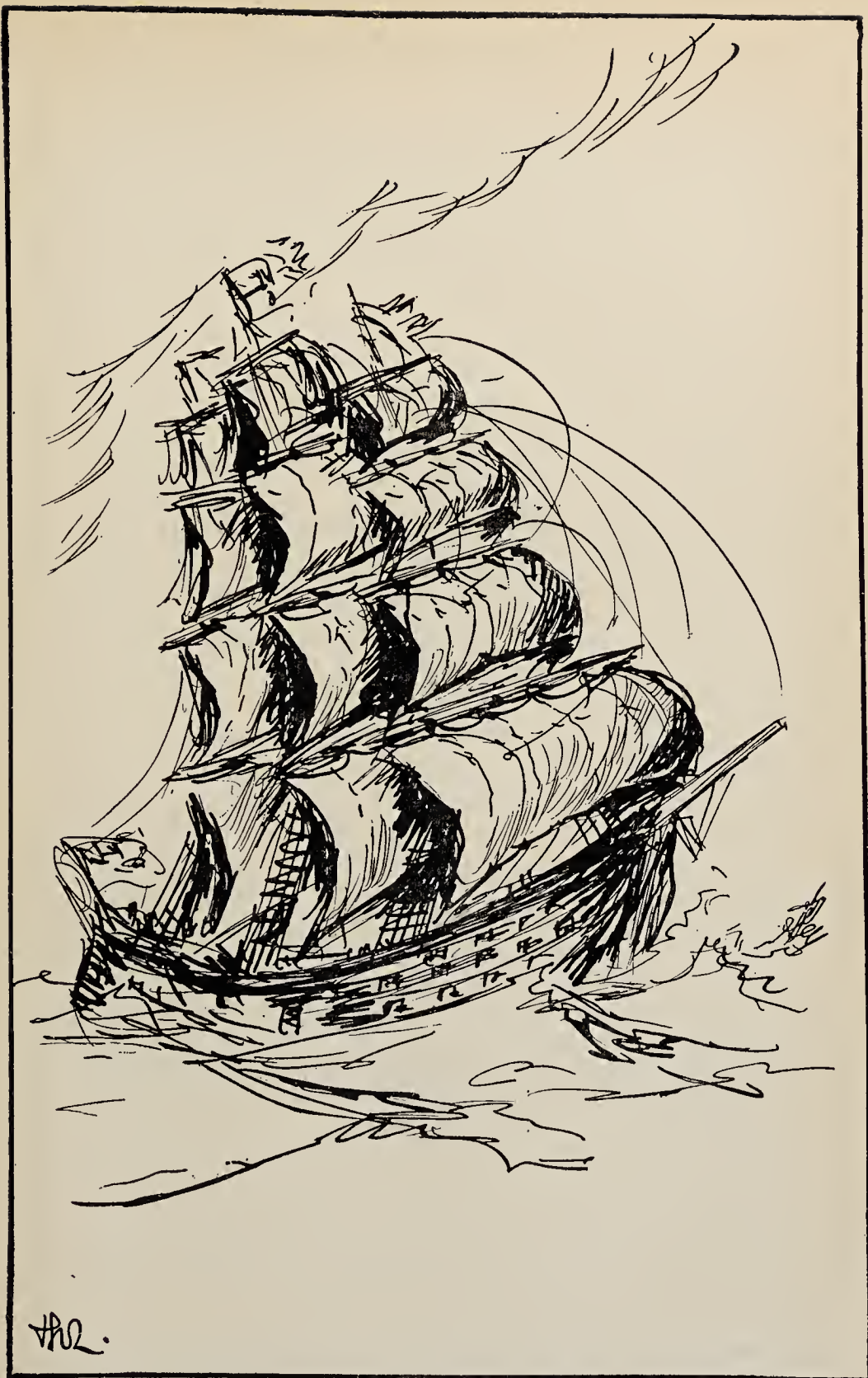
Go and hear it. Then you will understand what a thousand volumes could not possibly tell you.

THE HOLY ALLIANCE

THE Imperial Highnesses, the Royal Highnesses, their Graces the Dukes, the Ministers Extraordinary and Plenipotentiary, together with the plain Excellencies and their army of secretaries, servants, and hangers-on, whose labors had been so rudely interrupted by the sudden return of the terrible Corsican (now sweltering under the hot sun of St. Helena), went back to their jobs. The victory was duly celebrated with dinners, garden parties, and balls at which the new and very shocking "waltz" was danced to the great scandal of the ladies and gentlemen who remembered the minuet of the old régime.

For almost a generation they had lived in retirement. At last the danger was over. They were very eloquent upon the subject of the terrible hardships which they had suffered. And they expected to be recompensed for every penny they had lost at the hands of the unspeakable Jacobins, who had dared to kill their anointed king, who had abolished wigs, and who had discarded the short trousers of the court of Versailles for the ragged pantaloons of the Parisian slums.

You may think it absurd that I should mention such a detail. But, if you please, the Congress of Vienna was one long succession of such absurdities and for many months the question of "short trousers vs. long trousers" interested the delegates more than the future settlement of the Saxon or Spanish problems. His Majesty the King of Prussia went so far as to order a pair of short ones, that he might give public evidence of his contempt for everything revolutionary.



OFF FOR TRAFALGAR

Another German potentate, not to be outdone in this noble hatred for the revolution, decreed that all taxes which his subjects had paid to the French usurper should be paid a second time to the legitimate ruler who had loved his people from afar while they were at the mercy of the Corsican ogre. And so on from one blunder to another, until one gasps and exclaims, "But why in the name of High Heaven did not the people object?" Why not indeed? Because the people were utterly exhausted, were desperate, did not care what happened or how or where or by whom they were ruled, provided there was peace. They were sick and tired of war and revolution and reform.

In the 'eighties of the previous century they had all danced around the tree of liberty. Princes had embraced their cooks and duchesses had danced the Carmagnole with their lackeys in the honest belief that the millennium of equality and fraternity had at last dawned upon this wicked world. Instead of the millennium they had been visited by the revolutionary commissary who had lodged a dozen dirty soldiers in their parlor and had stolen the family plate.

When they had heard how the last outbreak of revolutionary disorder in Paris had been suppressed by a young officer, called Bonaparte or Buonaparte, who had turned his guns upon the mob, they gave a sigh of relief. A little less liberty, fraternity, and equality seemed a very desirable thing. But ere long, the young officer called Buonaparte or Bonaparte became one of the three consuls of the French republic, then sole consul, and finally emperor. As he was much more efficient than any ruler that had ever been seen before, his hand pressed heavily upon his poor subjects. He showed them no mercy. He impressed their sons into his armies, he married their daughters to his generals, and he took their pictures and their statues to enrich his own museums. He turned the whole of Europe into an armed camp and killed almost an entire generation of men.

Now he was gone, and the people (except a few professional military men) had but one wish. They wanted to be let

alone. For awhile they had been allowed to rule themselves, to vote for mayors and aldermen and judges. The system had been a terrible failure. The new rulers had been inexperienced and extravagant. From sheer despair the people turned to



THE SPECTRE WHICH FRIGHTENED THE HOLY ALLIANCE

the representative men of the old régime. "You rule us," they said, "as you used to do. Tell us what we owe you for taxes and leave us alone. We are busy repairing the damage of the age of liberty."

The men who stage-managed the famous Congress certainly did their best to satisfy this longing for rest and quiet. The Holy Alliance, the main result of the Congress, made the policeman the most important dignitary of the state and held out the most terrible punishment to those who dared criticize a single official act.

Europe had peace, but it was the peace of the cemetery.

The three most important men at Vienna were the Emperor Alexander of Russia; Metternich, who represented the interests of the Austrian House of Habsburg; and Talleyrand, the erstwhile bishop of Autun, who had managed to live through the different changes in the French government by the sheer force of his cunning and his intelligence and who now traveled to the Austrian capital to save for his country whatever could be saved from the Napoleonic ruin. Like the gay young man of the limerick, who never knew when he was slighted, this unbidden guest came to the party and ate just as heartily as if he had been really invited. Indeed, before long he was sitting at the head of the table entertaining everybody with his amusing stories and gaining the company's good will by the charm of his manner.

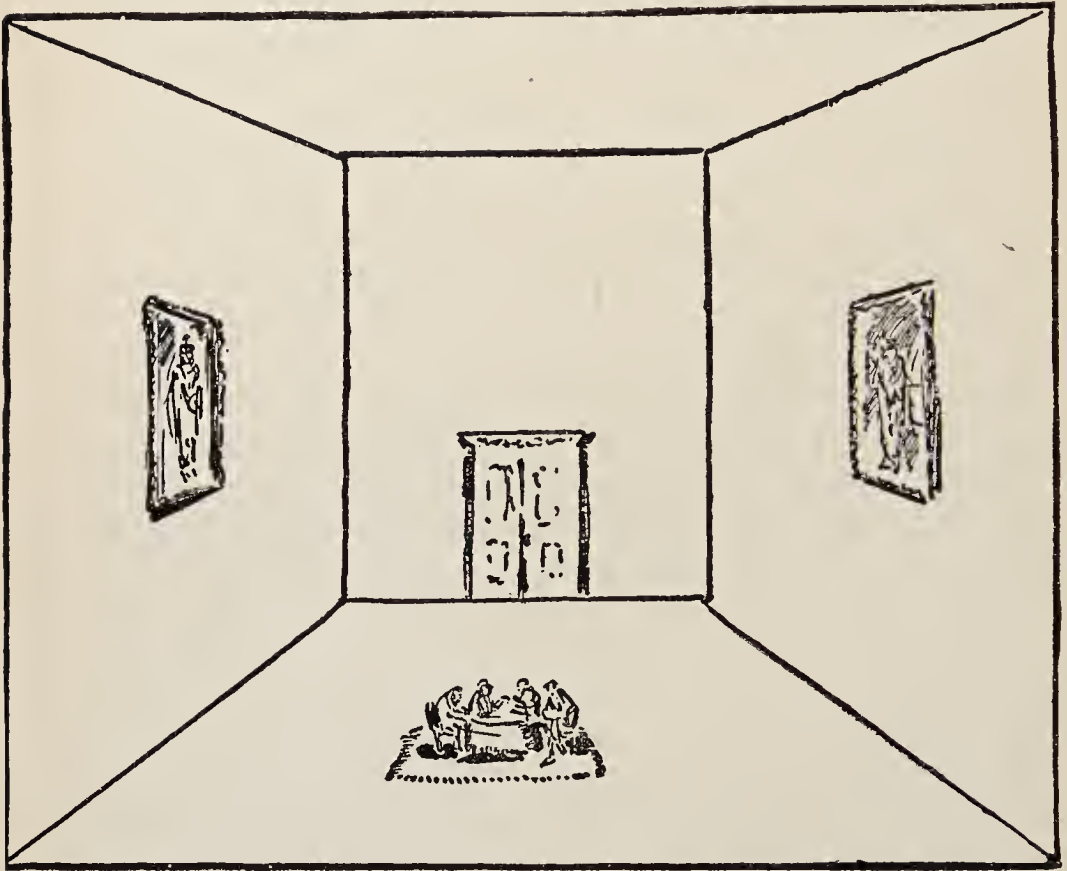
Before he had been in Vienna twenty-four hours he knew that the allies were divided into two hostile camps. On the one side were Russia, who wanted to take Poland, and Prussia, who wanted to annex Saxony; and on the other side were Austria and England, who were trying to prevent this grab because it was against their own interest that either Prussia or Russia should be able to dominate Europe. Talleyrand played the two sides against each other with great skill, and it was due to his efforts that the French people were not made to suffer for the ten years of oppression which Europe had endured at the hands of the imperial officials. He argued that the French people had been given no choice in the matter. Napoleon had

forced them to act at his bidding. But Napoleon was gone and Louis XVIII was on the throne. "Give him a chance," Talleyrand pleaded. And the allies, glad to see a legitimate king upon the throne of a revolutionary country, obligingly yielded and the Bourbons were given their chance, of which they made such use that they were driven out after fifteen years.

The second man of the triumvirate of Vienna was Metternich, the Austrian prime minister, the leader of the foreign policy of the House of Habsburg. He was a very handsome gentleman with very fine manners, immensely rich, and very able, but the product of a society which lived a thousand miles away from the sweating multitudes who worked and slaved in the cities and on the farms. As a young man, Metternich had been studying at the University of Strassburg when the French Revolution broke out. Strassburg, the city which gave birth to the Marseillaise, had been a centre of Jacobin activities. Metternich remembered that his pleasant social life had been sadly interrupted, that a lot of incompetent citizens had suddenly been called forth to perform tasks for which they were not fit, that the mob had celebrated the dawn of the new liberty by the murder of perfectly innocent persons. He had failed to see the honest enthusiasm of the masses, the ray of hope in the eyes of women and children who carried bread and water to the ragged troops of the Convention, marching through the city on their way to the front and a glorious death for the French fatherland.

The whole thing had filled the young Austrian with disgust. It was uncivilized. If there were any fighting to be done it must be done by dashing young men in lovely uniforms, charging across the green fields on well-groomed horses. But to turn an entire country into an evil-smelling armed camp where tramps were overnight promoted to be generals, that was both wicked and senseless. "See what came of all your fine ideas," he would say to the French diplomats whom he met at a quiet little dinner given by one of the innumerable Austrian granddukes. "You wanted liberty, equality, and fraternity and you got Napoleon. How much better it would have been if

you had been contented with the existing order of things.” And he would explain his system of “stability.” He would advocate a return to the normalcy of the good old days before the war, when everybody was happy and nobody talked nonsense about “everybody being as good as everybody else.” In this attitude he was entirely sincere, and as he was an able man



THE REAL CONGRESS OF VIENNA

of great strength of will and a tremendous power of persuasion he was one of the most dangerous enemies of the revolutionary ideas. He did not die until the year 1859, and he therefore lived long enough to see the complete failure of all his policies when they were swept aside by the revolution of the year 1848. He then found himself the most hated man of Europe and more than once ran the risk of being lynched by angry crowds

of outraged citizens. But until the very last, he remained steadfast in his belief that he had done the right thing.

He had always been convinced that people preferred peace to liberty, and he had tried to give them what was best for them. And in all fairness, it ought to be said that his efforts to establish universal peace were fairly successful. The great powers did not fly at one another's throats for almost forty years, indeed not until the Crimean War between Russia on the one side, and Turkey, England, France, and Sardinia on the other; which took place in the year 1854. That means a record for the European continent.

The third hero of this waltzing congress was the Emperor Alexander. He had been brought up at the court of his grandmother, the famous Catherine the Great. Between the lessons of this shrewd old woman, who taught him to regard the glory of Russia as the most important thing in life, and those of his private tutor, a Swiss admirer of Voltaire and Rousseau, who filled his mind with a general love of humanity, the boy grew up to be a strange mixture of a selfish tyrant and a sentimental revolutionist. He had suffered great indignities during the life of his crazy father, Paul I. He had been obliged to witness the wholesale slaughter of the Napoleonic battlefields. Then the tide had turned. His armies had won the day for the allies. Russia had become the savior of Europe and the tsar of this mighty people was acclaimed as a half-god who would cure the world of its many ills.

But Alexander was not very clever. He did not know men and women as Talleyrand and Metternich knew them. He did not understand this strange game of diplomacy. He was vain (who would not be under the circumstances?) and loved to hear the applause of the multitude. Soon he had become the main "attraction" of the Congress, while Metternich and Talleyrand and Castlereagh (the very able British representative) sat around a table and drank a bottle of Tokay and decided what was actually going to be done. They needed Russia and therefore they were very polite to Alexander, but the less he had personally to do with the actual work of the

Congress, the better they were pleased. They even encouraged his plans for a Holy Alliance that he might be fully occupied while they were engaged upon the work at hand.

Alexander was a sociable person who liked to go to parties and meet people. Upon such occasions he was happy and gay. But there was a very different element in his character. He tried to forget something which he could not forget. On the night of the 23rd of March of the year 1801 he had been sitting in a room of the St. Michael palace in Petersburg, waiting for the news of his father's abdication. But Paul had refused to sign the document which the drunken officers had placed before him on the table, and in their rage they had put a scarf around his neck and had strangled him to death. Then they had gone downstairs to tell Alexander that he was emperor of all the Russian lands.

The memory of this terrible night stayed with the tsar, who was a very sensitive person. He had been educated in the school of the great French philosopher who did not believe in God but in Human Reason. But reason alone could not satisfy the emperor in his predicament. He began to hear voices and see things. He tried to find a way by which he could square himself with his conscience. He became very pious and began to take an interest in mysticism, that strange love of the mysterious and the unknown which is as old as the temples of Thebes and Babylon.

The tremendous emotion of the great revolutionary era had influenced the character of the people of that day in a strange way. Men and women who had lived through twenty years of anxiety and fear were no longer quite normal. They jumped whenever the doorbell rang. It might mean the news of the "death on the field of honor" of an only son. The phrases about "brotherly love" and "liberty" of the Revolution were hollow words in the ears of sorely stricken peasants. They clung to anything that might give them a new hold on the terrible problems of life. In their grief and misery they were easily imposed upon by a large number of impostors who posed as prophets and preached a strange new doctrine

which they dug out of the more obscure passages of the Book of Revelations.

I do not want you to think of the Holy Alliance as a piece of paper which was signed in the year 1815 and lies dead and forgotten somewhere in the archives of state. It may be forgotten, but it is by no means dead. The Holy Alliance was directly responsible for the promulgation of the Monroe Doctrine, and the Monroe Doctrine of America for the Americans has a very distinct bearing upon your own life.

But France and England and Austria depended upon the good-will of Russia. They could not afford to offend Alexander. And while they regarded the Holy Alliance as utter rubbish and not worth the paper upon which it was written, they listened patiently to the tsar when he read them the first rough draft of his attempt to create a Brotherhood of Men upon a basis of the Holy Scriptures. For this is what the Holy Alliance tried to do, and the signers of the document solemnly declared that they would "in the administration of their respective states and in their political relations with every other government take for their sole guide the precepts of that Holy Religion, namely the precepts of Justice, Christian Charity, and Peace." They then proceeded to promise each other that they would remain united "by the bonds of a true and indissoluble fraternity, and considering each other as fellow-countrymen, they would on all occasions and in all places lend each other aid and assistance."

Eventually the Holy Alliance was signed by the emperor of Austria, who did not understand a word of it. It was signed by the Bourbons, who needed the friendship of Napoleon's old enemies. It was signed by the king of Prussia, who hoped to gain Alexander for his plans for a "greater Prussia," and by all the little nations of Europe who were at the mercy of Russia. England never signed, because Castlereagh thought the whole thing buncombe. The pope did not sign, because he resented this interference in his business by a Greek-Orthodox and a Protestant. And the sultan did not sign, because he never heard of it.

The general mass of the European people, however, soon were forced to take notice. Behind the hollow phrases of the Holy Alliance stood the armies of the Quintuple Alliance which Metternich had created among the great powers. These armies meant business. They let it be known that the peace of Europe must not be disturbed by the so-called liberals, who were in reality nothing but disgusted Jacobins and hoped for a return of the revolutionary days. The enthusiasm for the great wars of liberation of the years 1812, 1813, 1814, and 1815 had begun to wear off. It had been followed by a sincere belief in the coming of a happier day. The soldiers who had borne the brunt of the battle wanted peace and they said so.

But they did not want the sort of peace which the Holy Alliance and the Council of the European powers had now bestowed upon them. They cried that they had been betrayed. But they were careful lest they be heard by a secret-police spy. The reaction was victorious. It was a reaction caused by men who sincerely believed that their methods were necessary for the good of humanity. But it was just as hard to bear as if their intentions had been less kind. And it caused a great deal of unnecessary suffering and greatly retarded the orderly progress of political development.

THE GREAT REACTION

To undo the damage done by the great Napoleonic flood was impossible. Age-old fences had been washed away. The palaces of two score dynasties had been damaged to such an extent that they had to be condemned as uninhabitable. Other royal residences had been greatly enlarged at the expense of less fortunate neighbors. Strange odds and ends of revolutionary doctrine had been left behind by the receding waters and could not be dislodged without danger to the entire community. But the political engineers of the Congress did the best they could and this is what they accomplished.

France had disturbed the peace of the world for so many years that people had come to fear that country almost instinctively. The Bourbons, through the mouth of Talleyrand, had promised to be good, but the Hundred Days had taught Europe what to expect should Napoleon manage to escape for a second time. The Dutch republic, therefore, was changed into a kingdom, and Belgium (which had not joined the Dutch struggle for independence in the sixteenth century and since then had been part of the Habsburg domains, first under Spanish rule and thereafter under Austrian rule) was made part of this new kingdom of The Netherlands. Nobody wanted this union either in the Protestant North or in the Catholic South, but no questions were asked. It seemed good for the peace of Europe and that was the main consideration.

Poland had hoped for great things because a Pole, Prince Adam Czartoryski, was one of the most intimate friends of

Tsar Alexander and had been his constant adviser during the war and at the Congress of Vienna. But Poland was made a semi-independent part of Russia with Alexander as her king. This solution pleased no one and caused much bitter feeling and three revolutions.

Denmark, which had remained a faithful ally of Napoleon until the end, was severely punished. Seven years before, an English fleet had sailed down the Kattegat and without a declaration of war or any warning had bombarded Copenhagen and had taken away the Danish fleet, lest it be of value to Napoleon. The Congress of Vienna went one step further. It took Norway (which since the year 1379 had been united with Denmark) away from Denmark and gave it to Charles XIV of Sweden as a reward for his betrayal of Napoleon, who had set him up in the king business. This Swedish king, curiously enough, was a former French general by the name of Bernadotte, who had come to Sweden as one of Napoleon's adjutants, and had been invited to the throne of that good country when the last of the rulers of the House of Hollstein-Gottorp had died without leaving either son or daughter. From 1815 to 1844 he ruled his adopted country (the language of which he never learned) with great ability. He was a clever man and enjoyed the respect of both his Swedish and his Norwegian subjects, but he did not succeed in joining two countries which nature and history had put asunder. The dual Scandinavian state was never a success, and in 1905 Norway, in a most peaceful and orderly manner, set up as an independent kingdom, and the Swedes bade her "good speed" and very wisely let her go her own way.

The Italians, who since the days of the Renaissance had been at the mercy of a long series of invaders, also had put great hopes in General Bonaparte. The Emperor Napoleon, however, had grievously disappointed them. Instead of the United Italy which the people wanted, they had been divided into a number of little principalities, duchies, republics, and the Papal State, which (next to Naples) was the worst governed and most miserable region of the entire peninsula. The

Congress of Vienna abolished a few of the Napoleonic republics and in their place resurrected several old principalities, which were given to deserving members, both male and female, of the Hapsburg family.

The poor Spaniards, who had started the great revolt against Napoleon and who had sacrificed the best blood of the country for their king, were punished severely when the Congress allowed His Majesty to return to his domains. This vicious creature, known as Ferdinand VII, had spent the last four years as a prisoner of Napoleon. He had improved his days by knitting garments for the statues of his favorite patron saints. He celebrated his return by reintroducing the Inquisition and the torture-chamber, both of which had been abolished by the Revolution. He was a disgusting person, despised as much by his subjects as by his four wives, but the Holy Alliance maintained him upon his throne and all efforts of the decent Spaniards to get rid of this curse and make Spain a constitutional kingdom ended in bloodshed and executions.

Portugal had been without a king since the year 1807 when the royal family had fled to the colonies in Brazil. The country had been used as a base of supply for the armies of Wellington during the Peninsular War, which lasted from 1808 until 1814. After 1815 Portugal continued to be a sort of British province until the House of Braganza returned to the throne, leaving one of its members behind in Rio de Janeiro as emperor of Brazil, the only American empire which lasted for more than a few years, and which came to an end in 1889 when the country became a republic.

In the East nothing was done to improve the terrible conditions of both the Slavs and the Greeks, who were still subjects of the sultan. In the year 1804 Black George, a Servian swineherd, had started a revolt against the Turks, but he had been defeated by his enemies and murdered by one of his supposed friends, the rival Servian leader; and the Turks had continued to be the undisputed masters of the Balkans.

The Greeks, who since the loss of their independence, two thousand years before, had been subjects of the Macedonians,

the Romans, the Venetians, and the Turks, had hoped that something would be done for them. But the Congress of Vienna was not interested in Greeks, but was very much interested in keeping all "legitimate" monarchs, Christian, Moslem, and otherwise, upon their respective thrones. Therefore nothing was done.

The last but perhaps the greatest blunder of the Congress was the treatment of Germany. The Reformation and the Thirty Years War had not only destroyed the prosperity of the country, but had turned it into a hopeless political rubbish heap, consisting of a couple of kingdoms, a few grand-duchies, a large number of duchies, and hundreds of margravates, principalities, baronies, electorates, free cities, and free villages, ruled by the strangest assortment of potentates that was ever seen off the comic opera stage. Frederick the Great had changed this when he created a strong Prussia, but this state had not survived him by many years.

Napoleon had blue-penciled the demand for independence of most of these little countries, and only fifty-two out of a total of more than three hundred had survived the year 1806. During the years of the great struggle for independence, many a young soldier had dreamed of a new Fatherland that should be strong and united. But there can be no union without a strong leadership, and who was to be this leader?

There were five kingdoms in the German-speaking lands. The rulers of two of these, Austria and Prussia, were kings by the grace of God. The rulers of three others, Bavaria, Saxony, and Wurtemberg, were kings by the grace of Napoleon, and as they had been the faithful henchmen of the emperor, their patriotic credit with the other Germans was therefore not very good.

The Congress had established a new German Confederation, a league of thirty-eight sovereign states, under the chairmanship of the king of Austria, who was now known as the emperor of Austria. It was the sort of makeshift arrangement which satisfied no one. It is true that a German diet, which met in the old coronation city of Frankfort, had been

created to discuss matters of "common policy and importance." But in this diet thirty-eight delegates represented thirty-eight different interests and, as no decision could be taken without a unanimous vote (a parliamentary rule which had in previous centuries ruined the mighty kingdom of Poland), the famous German Confederation became very soon the laughingstock of Europe and the politics of the old empire began to resemble those of our Central American neighbors in the 'forties and the 'fifties of the last century.

It was terribly humiliating to the people who had sacrificed everything for a national ideal. But the Congress was not interested in the private feelings of "subjects," and the debate was closed.

Did anybody object? Most assuredly. As soon as the first feeling of hatred against Napoleon had quieted down—as soon as the enthusiasm of the great war had subsided—as soon as the people came to a full realization of the crime that had been committed in the name of "peace and stability," they began to murmur. They even made threats of open revolt. But what could they do? They were powerless. They were at the mercy of the most pitiless and efficient police system the world had ever seen.

The members of the Congress of Vienna honestly and sincerely believed that "the revolutionary principle had led to the criminal usurpation of the throne by the former emperor Napoleon." They felt that they were called upon to eradicate the adherents of the so-called "French ideas," just as Philip II had only followed the voice of his conscience when he burned Protestants or hanged Moors. In the beginning of the sixteenth century a man who did not believe in the divine right of the pope to rule his subjects as he saw fit was a "heretic," and it was the duty of all loyal citizens to kill him. In the beginning of the nineteenth century, on the continent of Europe, a man who did not believe in the divine right of his king to rule him as he or his prime minister saw fit was a "heretic," and it was the duty of all loyal citizens to denounce him to the nearest policeman and see that he got punished.

But the rulers of the year 1815 had learned efficiency in the school of Napoleon and they performed their task much better than it had been done in the year 1517. The period between the year 1815 and the year 1860 was the great era of the political spy. Spies were everywhere. They lived in palaces and they were to be found in the lowest gin-shops. They peeped through the keyholes of the ministerial cabinets and they listened to the conversation of the people who were taking the air on the benches of the municipal park. They guarded the frontier so that no one might leave without a duly viséd passport, and they inspected all packages, that no books with dangerous "French ideas" should enter the realm of their royal masters. They sat among the students in the lecture hall and woe to the professor who uttered a word against the existing order of things. They followed the little boys and girls on their way to church lest they play hookey.

In many of these tasks they were assisted by the clergy. The Church had suffered greatly during the days of the Revolution. The Church property had been confiscated. Several priests had been killed and the generation that had learned its catechism from Voltaire and Rousseau and the other French philosophers had danced around the Altar of Reason when the Committee of Public Safety had abolished the worship of God in October of the year 1793. The priests had followed the "émigrés" into their long exile. Now they returned in the wake of the allied armies and set to work with a vengeance.

Even the Jesuits came back in 1814 and resumed their former labors of educating the young. Their order had been a little too successful in its fight against the enemies of the Church. It had established "provinces" in every part of the world to teach the natives the blessings of Christianity, but soon it had developed into a regular trading company which was forever interfering with the civil authorities. During the reign of the Marquis de Pombal, the great reforming minister of Portugal, they had been driven out of the Portuguese lands and in the year 1733, at the request of most of the Catholic powers of Europe, the order had been suppressed by Pope

Clement XIV. Now they were back on the job, and preached the principles of "obedience" and "love for the legitimate dynasty" to children whose parents had hired shopwindows that they might laugh at Marie Antoinette driving to the scaffold which was to end her misery.

But in the Protestant countries like Prussia, things were not a whit better. The great patriotic leaders of the year 1812, the poets and the writers who had preached a holy war upon the usurper, were now branded as dangerous "demagogues." Their houses were searched. Their letters were read. They were obliged to report to the police at regular intervals and give an account of themselves. The Prussian drill master was let loose in all his fury upon the younger generation. When a party of students celebrated the tercentenary of the Reformation with noisy but harmless festivities on the old Wartburg, the Prussian bureaucrats had visions of an imminent revolution. When a theological student, more honest than intelligent, killed a Russian government spy who was operating in Germany, the universities were placed under police supervision and professors were jailed or dismissed without any form of trial.

Russia, of course, was even more absurd in these anti-revolutionary activities. Alexander was gradually drifting toward melancholia. More and more he turned his back upon the West and became a truly Russian ruler whose interests lay in Constantinople, the old holy city that had been the first teacher of the Slavs. The older he grew, the harder he worked and the less he was able to accomplish. And while he sat in his study, his ministers turned the whole of Russia into a land of military barracks.

It is not a pretty picture. Perhaps I might have shortened this description of the Great Reaction. But it is just as well that you should have a thorough knowledge of this era. It was not the first time that an attempt had been made to set the clock of history back. The result was the usual one.

NATIONAL INDEPENDENCE

IT will serve no good purpose to say "if only the Congress of Vienna had done such and such a thing instead of taking such and such a course, the history of Europe in the nineteenth century would have been different." The Congress of Vienna was a gathering of men who had just passed through a great revolution and through twenty years of terrible and almost continuous warfare. They came together for the purpose of giving Europe that "peace and stability" which they thought that the people needed and wanted. They were what we call reactionaries. They sincerely believed in the inability of the mass of the people to rule themselves. They rearranged the map of Europe in such a way as seemed to promise the greatest possibility of a lasting success. They failed, but not through any premeditated wickedness on their part. They were, for the greater part, men of the old school who remembered the happier days of their quiet youth and ardently wished a return of that blessed period. They failed to recognize the strong hold which many of the revolutionary principles had gained upon the people of the European continent. That was a misfortune but hardly a sin. But one of the things which the French Revolution had taught not only Europe but America as well, was the right of people to their own "nationality."

Napoleon, who respected nothing and nobody, was utterly ruthless in his dealing with national and patriotic aspirations. But the early revolutionary generals had proclaimed the new

doctrine that "nationality was not a matter of political frontiers or round skulls and broad noses, but a matter of the heart and soul." While they were teaching the French children the greatness of the French nation, they encouraged Spaniards and Hollanders and Italians to do the same thing. Soon these people, who all shared Rousseau's belief in the superior virtues of original man, began to dig into their past and found, buried beneath the ruins of the feudal system, the bones of the mighty race of which they supposed themselves the feeble descendants.

The first half of the nineteenth century was the era of the great historical discoveries. Everywhere historians were busy publishing medieval charters and early medieval chronicles and in every country the result was a new pride in the old fatherland. A great deal of this sentiment was based upon the wrong interpretation of historical facts. But in practical politics, it does not matter what is true, but everything depends upon what the people believe to be true. And in most countries both the kings and their subjects firmly believed in the glory and fame of their ancestors.

The Congress of Vienna was not inclined to be sentimental. Their Excellencies divided the map of Europe according to the best interests of half a dozen dynasties and put "national aspirations" upon the Index, or list of forbidden books, together with all other dangerous "French doctrines."

But history is no respecter of congresses. For some reason or other (it may be an historical law, which thus far has escaped the attention of the scholars) "nations" seemed to be necessary for the orderly development of human society and the attempt to stem this tide was quite as unsuccessful as the Metternichian effort to prevent people from thinking.

Curiously enough the first trouble began in a very distant part of the world, in South America. The Spanish colonies of that continent had been enjoying a period of relative independence during the many years of the great Napoleonic wars. They had even remained faithful to their king when he was taken prisoner by the French emperor and they had refused

to recognize Joseph Bonaparte, who had in the year 1808 been made king of Spain by order of his brother.

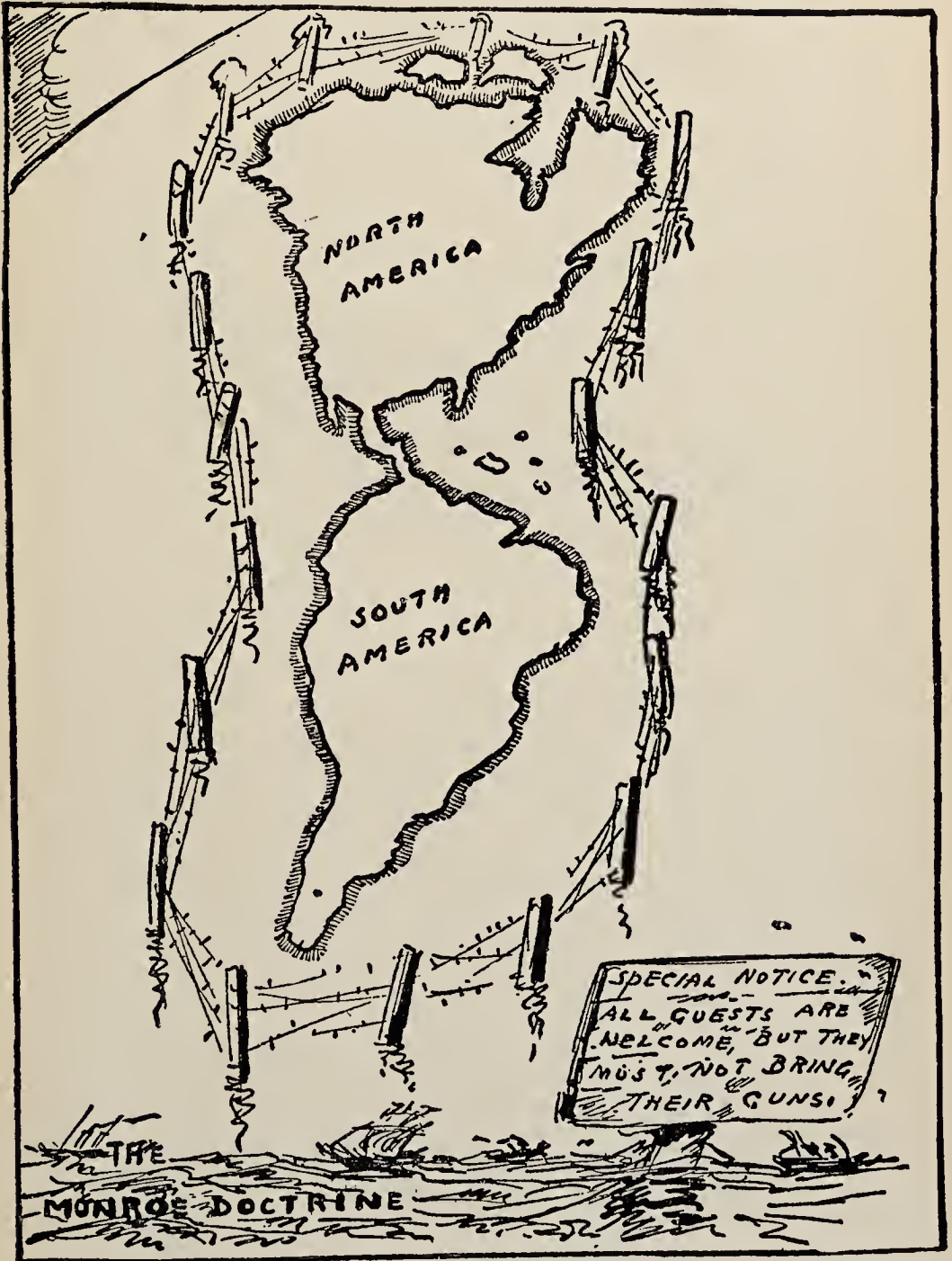
Indeed, the only part of America to get very much upset by the Revolution was the island of Haiti. Here in the year 1791 the French Convention, in a sudden outburst of love and human brotherhood, had bestowed upon their black brethren all the privileges hitherto enjoyed by their white masters. Just as suddenly they had repented of this step, but the attempt to undo the original promise led to many years of terrible warfare between General Leclerc, the brother-in-law of Napoleon, and Toussaint l'Ouverture, the negro chieftain. In the year 1801 Toussaint was asked to visit Leclerc and discuss terms of peace. He received the solemn promise that he would not be molested. He trusted his white adversaries, was put on board a ship, and shortly afterward died in a French prison. But the negroes gained their independence all the same and founded a republic. Incidentally they were of considerable help to the first great South American patriot in his efforts to deliver his native country from the Spanish yoke.

Simon Bolivar, a native of Caracas in Venezuela, born in the year 1783, had been educated in Spain; had visited Paris where he had seen the revolutionary government at work; had lived for a while in the United States; and had returned to his native land, where the widespread discontent against Spain, the mother country, was beginning to take a definite form. In the year 1811 Venezuela declared its independence and Bolivar became one of the revolutionary generals. Within two months the rebels were defeated and Bolivar fled.

For the next five years he was the leader of an apparently lost cause. He sacrificed all his wealth and he would not have been able to begin his final and successful expedition without the support of the president of Haiti. Thereafter the revolt spread all over South America and soon it appeared that Spain was not able to suppress the rebellion unaided. She asked for the support of the Holy Alliance.

This step greatly worried England. The British shippers had succeeded the Dutch as the common carriers of the world,

and they expected to reap heavy profits from a declaration of independence on the part of all South America. They had hopes that the United States of America would interfere, but



THE MONROE DOCTRINE

the Senate had no such plans and in the House, too, there were many voices which declared that Spain ought to be given a free hand.

Just then, there was a change of ministers in England. The Whigs went out and the Tories came in. George Canning became secretary of state. He dropped a hint that England would gladly back up the American government with all the might of her fleet, if said government would declare its disapproval of the plans of the Holy Alliance in regard to the rebellious colonies of the southern continent. President Monroe thereupon, on the 2nd of December of the year 1823, addressed Congress and stated that "America would consider any attempt on the part of the allied powers to extend their system to any portion of this western hemisphere as dangerous to our peace and safety," and gave warning that "the American government would consider such action on the part of the Holy Alliance as a manifestation of an unfriendly disposition toward the United States." Four weeks later the text of the "Monroe Doctrine" was printed in the English newspapers and the members of the Holy Alliance were forced to make their choice.

Metternich hesitated. Personally he would have been willing to risk the displeasure of the United States (which had allowed both its army and navy to fall into neglect since the end of the Anglo-American war of 1812). But Canning's threatening attitude and trouble on the continent forced him to be careful. The expedition never took place and South America and Mexico gained their independence.

As for the troubles on the continent of Europe, they were coming fast and furious. The Holy Alliance had sent French troops to Spain to act as guardians of the peace in the year 1820. Austrian troops had been used for a similar purpose in Italy when the "Carbonari" (the secret society of the charcoal burners) were making propaganda for a united Italy and had caused a rebellion against the unspeakable Ferdinand of Naples.

Bad news also came from Russia, where the death of Alex-

ander had been the sign for a revolutionary outbreak in St. Petersburg, a short but bloody upheaval, which ended with the hanging of a large number of good patriots who had been disgusted by the reaction of Alexander's last years and had tried to give Russia a constitutional form of government.

But worse was to follow. Metternich had tried to assure himself of the continued support of the European courts by a series of conferences at agreeable watering places where the Austrian prime minister used to spend his summers. The delegates from the different powers always promised to do their best to suppress revolt, but they were none too certain of their success. The spirit of the people was beginning to be ugly and especially in France the position of the king was by no means satisfactory.

The real trouble, however, began in the Balkans, the gateway to western Europe through which the invaders of that continent had passed since the beginning of time. The first outbreak was in Moldavia, the ancient Roman province of Dacia which had been cut off from the empire in the third century. Since then, it had been a lost land, where the people had continued to speak the old Roman tongue and still called themselves Romans and their country Roumania. Here in the year 1821 a young Greek, Prince Alexander Ypsilanti, began a revolt against the Turks. He told his followers that they could count upon the support of Russia. But Metternich's fast couriers were soon on their way to St. Petersburg and the tsar, entirely persuaded by the Austrian arguments in favor of "peace and stability," refused to help. Ypsilanti was forced to flee to Austria, where he spent the next seven years in prison.

In the same year, 1821, trouble began in Greece. Since 1815 a secret society of Greek patriots had been preparing the way for a revolt. Suddenly they hoisted the flag of independence in the Morea (the ancient Peloponnesus) and drove the Turkish garrisons away. The Turks answered in the usual fashion. They took the Greek patriarch of Constantinople, who was regarded as their pope both by the Greeks and by many Russians, and they hanged him on Easter Sunday of the

year 1821, together with a number of his bishops. The Greeks came back with a massacre of all the Mohammedans in Tripolitsa, the capital of the Morea, and the Turks retaliated by an attack upon the island of Chios, where they murdered 25,000 Christians and sold 45,000 others as slaves into Asia and Egypt.

Then the Greeks appealed to the European courts, but Metternich told them in so many words that they could "stew in their own grease" (I am not trying to make a pun, but I am quoting His Serene Highness, who informed the tsar that this "fire of revolt ought to burn itself out beyond the pale of civilization"), and the frontiers were closed to those volunteers who wished to go to the rescue of the patriotic Hellenes. Their cause seemed lost. At the request of Turkey, an Egyptian army was landed in the Morea and soon the Turkish flag was again flying from the Acropolis, the ancient stronghold of Athens. The Egyptian army then pacified the country "*à la Turquie*," and Metternich followed the proceedings with quiet interest, awaiting the day when this "attempt against the peace of Europe" should be a thing of the past.

Once more it was England which upset his plans. The greatest glory of England does not lie in her vast colonial possessions, in her wealth or her navy, but in the quiet courage and independence of her average citizen. The Englishman obeys the law because he knows that respect for the rights of others marks the difference between a dog-kennel and civilized society. But he does not recognize the right of others to interfere with his freedom of thought. If his country does something which he believes to be wrong, he gets up and says so, and the government which he attacks will respect him and will give him full protection against the mob which to-day, as in the time of Socrates, often loves to destroy those who surpass it in courage or intelligence. There never has been a good cause, however unpopular or however distant, which has not counted a number of Englishmen among its staunchest adherents. The mass of the English people are not different from those in other lands. They stick to the business at hand and

have no time for unpractical "sporting ventures." But they rather admire their eccentric neighbor who drops everything to go and fight for some obscure people in Asia or Africa, and when he has been killed they give him a fine public funeral and hold him up to their children as an example of valor and chivalry.

Even the police spies of the Holy Alliance were powerless against this national characteristic. In the year 1824 Lord Byron, a rich young Englishman who wrote the poetry over which all Europe wept, hoisted the sail of his yacht and started south to help the Greeks. Three months later the news spread through Europe that he lay dead in Missolonghi, the last of the Greek strongholds. His lonely death caught the imagination of the people. In all countries, societies were formed to help the Greeks. Lafayette, the grand old man of the American Revolution, pleaded their cause in France. The king of Bavaria sent hundreds of his officers. Money and supplies poured in upon the starving men of Missolonghi.

In England, George Canning, who had defeated the plans of the Holy Alliance in South America, was now prime minister. He saw his chance to checkmate Metternich for a second time. The English and Russian fleets were already in the Mediterranean. They were sent by governments which dared no longer suppress the popular enthusiasm for the cause of the Greek patriots. The French navy appeared because France, since the end of the Crusades, had assumed the rôle of the defender of the Christian faith in Mohammedan lands. On October 20 of the year 1827, the ships of the three nations attacked the Turkish fleet in the bay of Navarino and destroyed it. Rarely has the news of a battle been received with such general rejoicing. The people of western Europe and Russia who enjoyed no freedom at home consoled themselves by fighting an imaginary war of liberty on behalf of the oppressed Greeks. In the year 1829 they had their reward. Greece became an independent nation and the policy of reaction and stability suffered its second great defeat.

It would be absurd were I to try, in this short volume, to

give you a detailed account of the struggle for national independence in all other countries. There are a large number of excellent books devoted to such subjects. I have described the struggle for the independence of Greece because it was the first successful attack upon the bulwark of reaction which the Congress of Vienna had erected to "maintain the stability of Europe." That mighty fortress of suppression still held out and Metternich continued to be in command. But the end was near.

In France the Bourbons had established an almost unbearable rule of police officials who were trying to undo the work of the French Revolution, with an absolute disregard of the regulations and laws of civilized society. When Louis XVIII died in the year 1824, the people had enjoyed nine years of "peace" which had proved even more unhappy than the ten years of war of the empire. Louis was succeeded by his brother, Charles X.

Louis had belonged to that famous Bourbon family which, although it never learned anything, never forgot anything. The recollection of that morning in the town of Hamm, when news had reached him of the decapitation of his brother, remained a constant warning of what might happen to those kings who did not read the signs of the times aright. Charles, on the other hand, who had managed to run up private debts of fifty million francs before he was twenty years of age, knew nothing, remembered nothing, and firmly intended to learn nothing. As soon as he had succeeded his brother, he established a government "by priests, through priests, and for priests," and while the Duke of Wellington, who made this remark, cannot be called a violent liberal, Charles ruled in such a way that he disgusted even that trusted friend of law and order. When he tried to suppress the newspapers which dared to criticize his government, and dismiss the Parliament because it supported the press, his days were numbered.

On the night of the 27th of July of the year 1830, a revolution took place in Paris. On the 30th of the same month, the king fled to the coast and set sail for England. In this way

the "famous farce of fifteen years" came to an end and the Bourbons were at last removed from the throne of France. They were too hopelessly incompetent. France then might have returned to a republican form of government, but such a step would not have been tolerated by Metternich.

The situation was dangerous enough. The spark of rebellion had leaped beyond the French frontier and had set fire to another powder house filled with national grievances. The new kingdom of The Netherlands had not been a success. The Belgian and the Dutch people had nothing in common and their king, William of Orange (the descendant of an uncle of William the Silent), while a hard worker and a good business man, was too much lacking in tact and pliability to keep the peace among his uncongenial subjects. Besides, the horde of priests which had descended upon France had at once found its way into Belgium and whatever Protestant William tried to do was howled down by large crowds of excited citizens as a fresh attempt upon the "freedom of the Catholic Church." On the 25th of August there was a popular outbreak against the Dutch authorities in Brussels. Two months later the Belgians declared themselves independent and elected Leopold of Coburg, the uncle of Queen Victoria of England, to the throne. That was an excellent solution of the difficulty. The two countries, which ought never to have been united, parted their ways and thereafter lived in peace and harmony and behaved like decent neighbors.

News in those days, when there were only a few short railroads, traveled slowly; but when the success of the French and the Belgian revolutionists became known in Poland there was an immediate clash between the Poles and their Russian rulers which led to a year of terrible warfare and ended with a complete victory for the Russians, who "established order along the banks of the Vistula" in the well-known Russian fashion. Nicholas the First, who had succeeded his brother Alexander in 1825, firmly believed in the divine right of his own family, and the thousands of Polish refugees who had found shelter in western Europe bore witness to the fact that the principles

of the Holy Alliance were still more than a hollow phrase in Russia.

In Italy too there was a moment of unrest. Marie Louise, Duchess of Parma and wife of the former Emperor Napoleon, whom she had deserted after the defeat of Waterloo, was driven away from her country, and in the Papal State the exasperated people tried to establish an independent republic. But the armies of Austria marched to Rome and soon everything was as of old. Metternich continued to reside at the Ball Platz, the home of the foreign minister of the Habsburg dynasty; the police spies returned to their jobs, and peace reigned supreme. Eighteen more years were to pass before a second and more successful attempt could be made to deliver Europe from the terrible inheritance of the Vienna Congress.

Again it was France, the revolutionary weathercock of Europe, which gave the signal of revolt. Charles X had been succeeded by Louis Philippe, the son of that famous Duke of Orleans who had turned Jacobin, had voted for the death of his cousin the king, and had played a rôle during the early days of the Revolution under the name of "Philippe Egalité" or "Equality Philip." Eventually he had been killed when Robespierre tried to purge the nation of all "traitors" (by which name he indicated those people who did not share his own views) and his son had been forced to run away from the revolutionary army. Young Louis Philippe thereupon had wandered far and wide. He had taught school in Switzerland and had spent a couple of years exploring the unknown "Far West" of America. After the fall of Napoleon he had returned to Paris. He was much more intelligent than his Bourbon cousins. He was a simple man who went about in the public parks with a red cotton umbrella under his arm, followed by a brood of children like any good housefather. But France had outgrown the king business, and Louis did not know this until the morning of the 24th of February of the year 1848, when a crowd stormed the Tuileries and drove His Majesty away and proclaimed the republic.

When the news of this event reached Vienna, Metternich

expressed the casual opinion that this was only a repetition of the year 1793 and that the allies would once more be obliged to march upon Paris and make an end to this very unseemly democratic row. But two weeks later his own Austrian capital was in open revolt. Metternich escaped from the mob through the back door of his palace, and the Emperor Ferdinand was forced to give his subjects a constitution that embodied most of the revolutionary principles which his prime minister had tried to suppress for the last thirty-three years.

This time all Europe felt the shock. Hungary declared itself independent, and commenced a war against the Habsburgs under the leadership of Louis Kossuth. The unequal struggle lasted more than a year. It was finally suppressed by the armies of Tsar Nicholas, who marched across the Carpathian Mountains and made Hungary once more safe for autocracy. The Habsburgs thereupon established extraordinary courts-martial and hanged the greater part of the Hungarian patriots whom they had not been able to defeat in open battle.

As for Italy, the island of Sicily declared itself independent from Naples and drove its Bourbon kings away. In the Papal State the prime minister, Rossi, was murdered and the pope was forced to flee. He returned the next year at the head of a French army, which remained in Rome to protect His Holiness against his subjects until the year 1870. Then it was called back to defend France against the Prussians, and Rome became the capital of Italy. In the north, Milan and Venice rose against their Austrian masters. They were supported by King Albert of Sardinia, but a strong Austrian army marched into the valley of the Po, defeated the Sardinians, and forced Albert to abdicate in favor of his son, Victor Emmanuel, who a few years later was to be the first king of a united Italy.

In Germany, the unrest of the year 1848 took the form of a great national demonstration in favor of political unity and a representative form of government. In Bavaria, the king, who had wasted his time and money upon an Irish lady who posed as a Spanish dancer (she was called Lola Montez and lies buried in New York's Potter's Field), was driven away by the en-

raged students of the university. In Prussia, the king was forced to stand with uncovered head before the coffins of those who had been killed during the street fighting and to promise a constitutional form of government. And in March of the year 1849, a German parliament, consisting of 550 delegates from all parts of the country, came together in Frankfort and proposed that King Frederick William of Prussia should be the emperor of a united Germany.

Then, however, the tide began to turn. Incompetent Ferdinand had abdicated in favor of his nephew Francis Joseph. The well-drilled Austrian army had remained faithful to its war lord. The hangman was given plenty of work and the Habsburgs, after the nature of that strangely catlike family, once more landed upon their feet and rapidly strengthened their position as the masters of eastern and western Europe. They played the game of politics very adroitly and used the jealousies of the other German states to prevent the elevation of the Prussian king to the imperial dignity. Their long training in the art of suffering defeat had taught them the value of patience. They knew how to wait. They bided their time and while the liberals, utterly untrained in practical politics, talked and talked and talked and got intoxicated by their own fine speeches, the Austrians quietly gathered their forces, dismissed the Parliament of Frankfort, and reëstablished the old and impossible German Confederation which the Congress of Vienna had wished upon an unsuspecting world.

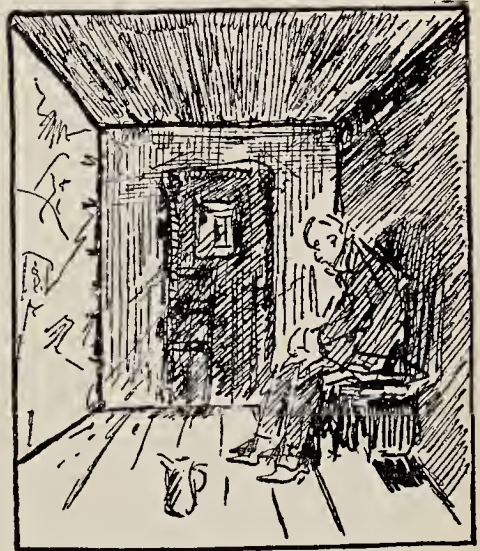
But among the men who had attended this strange Parliament of unpractical enthusiasts, there was a Prussian country squire by the name of Bismarck who had made good use of his eyes and ears. He had a deep contempt for oratory. He knew (what every man of action has always known) that nothing is ever accomplished by talk. In his own way he was a sincere patriot. He had been trained in the old school of diplomacy and he could outlie his opponents just as he could outwalk them and outdrink them and outride them.

Bismarck felt convinced that the loose confederation of little states must be changed into a strong united country

if it would hold its own against the other European powers. Brought up amidst feudal ideas of loyalty, he decided that the House of Hohenzollern, of which he was the most faithful servant, should rule the new state, rather than the incompetent Habsburgs. For this purpose he must first get rid of the Austrian influence, and he began to make the necessary preparations for this painful operation.

Italy in the meantime had solved her own problem, and had rid herself of her hated Austrian master. The unity of Italy was the work of three men, Cavour, Mazzini, and Garibaldi. Of these three, Cavour, the civil engineer with the shortsighted eyes and the steel-rimmed glasses, played the part of the careful political pilot. Mazzini, who had spent most of his days in different European garrets, hiding from the Austrian police, was the public agitator, while Garibaldi, with his band of red-shirted roughriders, appealed to the popular imagination.

Mazzini and Garibaldi were both believers in the republican form of government. Cavour, however, was a monarchist, and the others who recognized his superior ability in such matters of practical statecraft, accepted his decision and sacrificed their own ambitions for the greater good of their Fatherland.



GIUSEPPE MAZZINI

Cavour felt towards the House of Sardinia as Bismarck did towards the Hohenzollern family. With infinite care and great shrewdness he set to work to jockey the Sardinian king into a position from which His Majesty would be able to assume the leadership of the entire Italian people. The unsettled political conditions in the rest of Europe greatly helped him in his plans, and no country contributed more to the independence of Italy than her old and trusted (and often distrusted) neighbor, France.

In that turbulent country, in November of the year 1852, the republic had come to a sudden but not unexpected end. Napoleon III, the son of Louis Bonaparte the former king of Holland, and the small nephew of a great-uncle, had reëstablished an empire and had made himself emperor "by the grace of God and the will of the people."

This young man, who had been educated in Germany and who mixed his French with harsh Teutonic gutturals (just as the first Napoleon had always spoken the language of his adopted country with a strong Italian accent), was trying very hard to use the Napoleonic tradition for his own benefit. But he had many enemies and did not feel very certain of his hold upon his ready-made throne. He had gained the friendship of Queen Victoria; but this had not been a difficult task, as the good queen was not particularly brilliant and was very susceptible to flattery. As for the other European sovereigns, they treated the French emperor with insulting haughtiness and sat up nights devising new ways in which they could show him how sincerely they despised him.

Napoleon was obliged to find a way in which he could break this opposition, either through love or through fear. He well knew the fascination which the word "glory" still held for his subjects. Since he was forced to gamble for his throne he decided to play the game of empire for high stakes. He used an attack of Russia upon Turkey as an excuse for bringing about the Crimean War, in which England and France combined against the tsar on behalf of the sultan. It was a very costly and exceedingly unprofitable enterprise. No one of the nations concerned reaped much glory.

But the Crimean War did one good thing. It gave Sardinia a chance to volunteer on the winning side, and when peace was declared it gave Cavour the opportunity to lay claim to the gratitude of both England and France.

Having made use of the international situation to get Sardinia recognized as one of the more important powers of Europe, the clever Italian then provoked a war between Sardinia and Austria in June of the year 1859. He assured him-

self of the support of Napoleon in exchange for the provinces of Savoy and the city of Nice, which was really an Italian town. The Franco-Italian armies defeated the Austrians at Magenta and Solferino, and the former Austrian provinces and duchies were united into a single Italian kingdom. Florence became the capital of this new Italy until the year 1870, when the French recalled their troops from Rome to defend France against the Germans. As soon as they were gone, the Italian troops entered the Eternal City and the House of Sardinia took up its residence in the old palace of the Quirinal which an ancient pope had built on the ruins of the baths of the Emperor Constantine.

The pope, however, moved across the River Tiber and hid behind the walls of the Vatican, which had been the home of many of his predecessors. He protested loudly against this high-handed theft of his domains and addressed letters of appeal to those faithful Catholics who were inclined to sympathize with him in his loss. Their number, however, was small, and it has been steadily decreasing. For, once delivered from the cares of state, the pope was able to devote all his time to questions of a spiritual nature. Standing high above the petty quarrels of the European politicians, the papacy assumed a new dignity which proved of great benefit to the Church and made it an international power for social and religious progress which has shown a much more intelligent appreciation of modern economic problems than most Protestant sects.

In this way, the attempt of the Congress of Vienna to settle the Italian question by making the peninsula an Austrian province was at last undone.

The German problem, however, remained as yet unsolved. It proved the most difficult of all. The failure of the revolution of the year 1848 had led to the wholesale migration of the more energetic and liberal elements among the German people. These young fellows had moved to the United States of America, to Brazil, to the new colonies in Asia and America. Their work was continued in Germany, but by a different sort of men.

In the new diet which met at Frankfort, after the collapse

of the German parliament and the failure of the liberals to establish a united country, the kingdom of Prussia was represented by that same Otto von Bismarck from whom we parted a few pages ago. Bismarck by now had managed to gain the complete confidence of the king of Prussia. That was all he asked for. The opinion of the Prussian parliament or of the Prussian people interested him not at all. With his own eyes he had seen the defeat of the liberals. He knew that he would not be able to get rid of Austria without a war and he began by strengthening the Prussian army. The parliament, exasperated at his high-handed methods, refused to give him the necessary credits. Bismarck did not even bother to discuss the matter. He went ahead and increased his army with the help of funds which the Prussian house of peers and the king placed at his disposal. Then he looked for a national cause which could be used for the purpose of creating a great wave of patriotism among all the German people.

In the north of Germany there were the duchies of Schleswig and Holstein, which ever since the middle ages had been a source of trouble. Both countries were inhabited by a certain number of Danes and a certain number of Germans, but although they were governed by the king of Denmark, they were not an integral part of the Danish state, and this led to endless difficulties. Heaven forbid that I should revive this forgotten question, which now seems settled by the acts of the recent Congress of Versailles. But the Germans in Holstein were very loud in their abuse of the Danes and the Danes in Schleswig made a great ado of their Danishness, and all Europe was discussing the problem and German Männerchors and Turnvereins listened to sentimental speeches about the "lost brethren" and the different chancelleries were trying to discover what it was all about, when Prussia mobilized her armies to "save the lost provinces." As Austria, the official head of the German Confederation, could not allow Prussia to act alone in such an important matter, the Habsburg troops were mobilized too, and the combined armies of the two great powers crossed the Danish frontiers. After a very brave re-

sistance on the part of the Danes, they occupied the two duchies. The Danes appealed to Europe, but Europe was otherwise engaged and the poor Danes were left to their fate.

Bismarck then prepared the scene for the second number upon his imperial programme. He used the division of the spoils to pick a quarrel with Austria. The Habsburgs fell into the trap. The new Prussian army, the creation of Bismarck and his faithful generals, invaded Bohemia and in less than six weeks the last of the Austrian troops had been destroyed and the road to Vienna lay open. But Bismarck did not want to go too far. He knew that he would need a few friends in Europe. He offered the defeated Habsburgs very decent terms of peace, provided they would resign their chairmanship of the Confederation. He was less merciful to many of the smaller German states, who had taken the side of the Austrians, and annexed them to Prussia. The greater part of the northern states then formed a new organization, the so-called North German Confederation, and victorious Prussia assumed the unofficial leadership of the German people.

Europe stood aghast at the rapidity with which the work of consolidation had been done. England was quite indifferent but France showed signs of disapproval. Napoleon's hold, however, upon the French people was steadily diminishing. The Crimean War had been costly and had accomplished nothing.

A second adventure in the year 1863, when a French army had tried to force an Austrian grand duke by the name of Maximilian upon the Mexican people as their emperor, had come to a disastrous end as soon as the American Civil War had been won by the North. For the government at Washington had forced the French to withdraw their troops and this had given the Mexicans a chance to clear their country of the enemy and shoot the unwelcome emperor.

It was necessary to give the Napoleonic throne a new coat of glory-paint. Within a few years the North German Confederation would be a serious rival of France. Napoleon decided that a war with Germany would be a good thing for his

dynasty. He looked for an excuse and Spain, the poor victim of endless revolutions, gave him one.

Just then the Spanish throne happened to be vacant. It had been offered to the Catholic branch of the House of Hohenzollern. The French government had objected and the Hohenzollerns had politely refused to accept the crown. But Napoleon, who was showing signs of illness, was very much under the influence of his beautiful wife, Eugénie de Montijo, the daughter of a Spanish gentleman and the granddaughter of William Kirkpatrick, an American consul at Malaga, where the grapes come from. Eugénie, although shrewd enough, was as badly educated as most Spanish women of that day. She was at the mercy of her spiritual advisers and these worthy gentlemen felt no love for the Protestant king of Prussia. "Be bold," was the advice of the empress to her husband, but she omitted to add the second half of that famous Persian proverb which admonishes the hero to "be bold but not too bold." Napoleon, convinced of the strength of his army, addressed himself to the king of Prussia and insisted that the king give him assurances that "he would never permit another candidature of a Hohenzollern prince to the Spanish crown." As the Hohenzollerns had just declined the honor, the demand was superfluous, and Bismarck so informed the French government. But Napoleon was not satisfied.

It was the year 1870 and King William was taking the waters at Ems. There one day he was approached by the French minister, who tried to reopen the discussion. The king answered very pleasantly that it was a fine day and that the Spanish question was now closed and that nothing more remained to be said upon the subject. As a matter of routine, a report of this interview was telegraphed to Bismarck, who handled all foreign affairs. Bismarck edited the dispatch for the benefit of the Prussian and French press. Many people have called him names for doing this. Bismarck, however, could plead the excuse that the doctoring of official news, since time immemorial, had been one of the privileges of all civilized governments. When the "edited" telegram was printed the

good people in Berlin felt that their old and venerable king with his nice white whiskers had been insulted by an arrogant little Frenchman and the equally good people of Paris flew into a rage, because their perfectly courteous minister had been shown the door by a royal Prussian flunkey.

And so they both went to war, and in less than two months Napoleon and the greater part of his army were prisoners of the Germans. The Second Empire had come to an end and the Third Republic was making ready to defend Paris against the German invaders. Paris held out for five long months. Ten days before the surrender of the city, in the near-by palace of Versailles, built by that same King Louis XIV who had been such a dangerous enemy to the Germans, the king of Prussia was publicly proclaimed German emperor and a loud booming of guns told the hungry Parisians that a new German Empire had taken the place of the old harmless Confederation of Teutonic states and statelets.

In this rough way, the German question was finally settled. By the end of the year 1871, fifty-six years after the memorable gathering at Vienna, the work of the Congress had been entirely undone. Metternich and Alexander and Talleyrand had tried to give the people of Europe a lasting peace. The methods they had employed had caused endless wars and revolutions, and the feeling of a common brotherhood of the eighteenth century was followed by an era of exaggerated nationalism which has not yet come to an end.

THE AGE OF THE ENGINE

THE greatest benefactor of the human race died more than half a million years ago. He was a hairy creature with a low brow and sunken eyes, a heavy jaw and strong tigerlike teeth. He would not have looked well in a gathering of modern scientists, but they would have honored him as their master. For he had used a stone to break a nut and a stick to lift up a heavy boulder. He was the inventor of the hammer and the lever, our first tools, and he did more than any human being who came after him to give man his enormous advantage over the other animals with whom he shares this planet.

Ever since, man has tried to make his life easier by the use of a greater number of tools. The first wheel (a round disc made out of an old tree) created as much stir in the communities of 100,000 B.C. as the flying machine did only a few years ago.

In Washington the story is told of a director of the Patent Office who in the early 'thirties of the last century suggested that the Patent Office be abolished, because "everything that possibly could be invented had been invented." A similar feeling must have spread through the prehistoric world when the first sail was hoisted on a raft and the people were able to move from place to place without rowing or punting or pulling from the shore.

Indeed one of the most interesting chapters of history is the effort of man to let someone else or something else do his

work for him, while he enjoyed his leisure, sitting in the sun or painting pictures on rocks or training young wolves and little tigers to behave like peaceful domestic animals.

Of course in the very olden days it was always possible to enslave a weaker neighbor and force him to do the unpleasant tasks of life. One of the reasons why the Greeks and Romans, who were quite as intelligent as we are, failed to devise more interesting machinery, was to be found in the widespread existence of slavery. Why should a great mathematician waste his time upon wires and pulleys and cogs and fill the air with noise and smoke when he could go to the market place and buy all the slaves he needed at a very small expense?

And during the middle ages, although slavery had been abolished and only a mild form of serfdom survived, the guilds discouraged the idea of using machinery, because they thought this would throw a large number of their brethren out of work. Besides, the middle ages were not at all interested in producing large quantities of goods. Their tailors and butchers and carpenters worked for the immediate needs of the small community in which they lived and had no desire to compete with their neighbors or to produce more than was strictly necessary.

During the Renaissance, when the prejudices of the Church against scientific investigations could no longer be enforced as rigidly as before, a large number of men began to devote their lives to mathematics and astronomy and physics and chemistry. Two years before the beginning of the Thirty Years War, John Napier, a Scotchman, had published his little book which described the new invention of logarithms. During the war itself, Gottfried Leibnitz of Leipzig had perfected the system of infinitesimal calculus. Eight years before the peace of Westphalia, Newton, the great English natural philosopher, was born, and in that same year Galileo, the Italian astronomer, died. Meanwhile the Thirty Years War had destroyed the prosperity of central Europe and there was a sudden but very general interest in "alchemy," the strange pseudo-science of the middle ages by which people hoped to turn base metals into gold. This proved to be impossible, but the alchemists in their

laboratories stumbled upon many new ideas and greatly helped the work of the chemists who were their successors.

The work of all these men provided the world with a solid scientific foundation upon which it was possible to build even the most complicated of engines, and a number of practical men made good use of it. The middle ages had used wood for the few bits of necessary machinery. But wood wore out easily. Iron was a much better material, but iron was scarce except in England. In England, therefore, most of the smelting was done. To smelt iron, huge fires were needed. In the beginning, these fires had been made of wood, but gradually the forests had been used up. Then "stone coal" (the petrified trees of prehistoric times) was used. But coal, as you know, has to be dug out of the ground and it has to be transported to the smelting ovens and the mines have to be kept dry from the ever-invading waters.

These were two problems which had to be solved at once. For the time being, horses could still be used to haul the coal-wagons, but the pumping question demanded the application of special machinery. Several inventors were busy trying to solve the difficulty. They all knew that steam would have to be used in their new engine. The idea of the steam engine was very old. Hero of Alexandria, who lived in the first century before Christ, has described to us several bits of machinery which were driven by steam. The people of the Renaissance had played with the notion of steam-driven war chariots. The Marquis of Worcester, a contemporary of Newton, in his book of inventions, tells of a steam engine. A little later, in the year 1698, Thomas Savery of London applied for a patent for a pumping engine. At the same time, a Hollander, Christian Huygens, was trying to perfect an engine in which gunpowder was used to cause regular explosions in much the same way as we use gasoline in our motors.

All over Europe, people were busy with the idea. Denis Papin, a Frenchman, friend and assistant of Huygens, was making experiments with steam engines in several countries. He invented a little wagon that was driven by steam, and a



THE MODERN CITY

paddle-wheel boat. But when he tried to take a trip in his vessel, it was confiscated by the authorities on a complaint of the boatmen's union, who feared that such a craft would deprive them of their livelihood. Papin finally died in London in great poverty, having wasted all his money on his inventions. But at the time of his death, another mechanical enthusiast, Thomas Newcomen, was working on the problem of a new steam pump. Fifty years later his engine was improved upon by James Watt, a Glasgow instrument maker. In the year 1777 he gave the world the first steam engine that proved of real practical value.

But during the centuries of experiments with a "heat engine," the political world had greatly changed. The British people had succeeded the Dutch as the common carriers of the world's trade. They had opened up new colonies. They took the raw materials which the colonies produced to England, and there they turned them into finished products, and then they exported the finished goods to the four corners of the world. During the seventeenth century the people of Georgia and the Carolinas had begun to grow a new shrub which gave a strange sort of woolly substance, the so-called "cotton wool." After this had been plucked, it was sent to England and there the people of Lancashire wove it into cloth. This weaving was done by hand and in the homes of the workmen. Very soon a number of improvements were made in the process of weaving. In the year 1730 John Kay invented the "fly shuttle." In 1770 James Hargreaves got a patent on his "spinning jenny." Eli Whitney, an American, invented the cotton-gin, which separated the cotton from its seeds, a job which had previously been done by hand at the rate of only a pound a day. Finally Richard Arkwright and the Reverend Edmund Cartwright invented large weaving machines, which were driven by water power. And then, in the 'eighties of the eighteenth century, just when the Estates General of France had begun those famous meetings which were to revolutionize the political system of Europe, the engines of Watt were arranged in such a way that they could drive the weaving machines of Ark-

wright, and this created an economic and social revolution which has changed human relationship in almost every part of the world.

As soon as the stationary engine had proved a success, the inventors turned their attention to the problem of propelling boats and carts with the help of a mechanical contrivance. Watt himself designed plans for a "steam locomotive," but ere he had perfected his ideas, in the year 1804, a locomotive made by Richard Trevithick carried a load of twenty tons at Pen-y-darran in the Wales mining district.

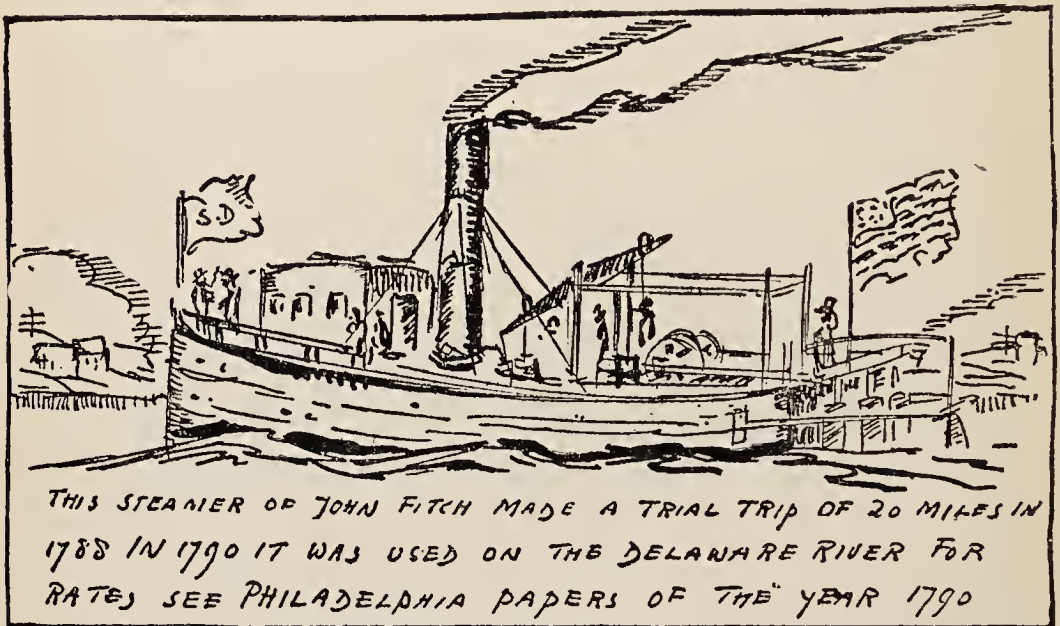
At the same time an American jeweler and portrait-painter by the name of Robert Fulton was in Paris, trying to convince Napoleon that with the use of his submarine boat, the "Nautilus," and his "steamboat," the French might be able to destroy the naval supremacy of England.

Fulton's idea of a steamboat was not original. He had undoubtedly copied it from John Fitch, a mechanical genius of Connecticut whose cleverly constructed steamer had first navigated the Delaware River as early as the year 1787. But Napoleon and his scientific advisers did not believe in the practical possibility of a self-propelled boat, and although the Scotch-built engine of the little craft puffed merrily on the Seine, the great emperor neglected to avail himself of this formidable weapon which might have given him his revenge for Trafalgar.

As for Fulton, he returned to the United States and, being a practical man of business, organized a successful steamboat company together with Robert R. Livingston, a signer of the Declaration of Independence, who was American Minister to France when Fulton was in Paris, trying to sell his invention. The first steamer of this new company, the *Clermont*, which was given a monopoly of all the waters of New York State, equipped with an engine built by Boulton and Watt of Birmingham in England, began a regular service between New York and Albany in the year 1807.

As for poor John Fitch, the man who long before anyone else had used the "steamboat" for commercial purposes, he

came to a sad death. Broken in health and empty of purse, he had come to the end of his resources when his fifth boat, which was propelled by means of a screw-propeller, had been destroyed. His neighbors jeered at him, as they were to laugh a hundred years later when Professor Langley constructed his funny flying machines. Fitch had hoped to give his country an easy access to the broad rivers of the West and his countrymen preferred to travel in flatboats or go on foot. In the year



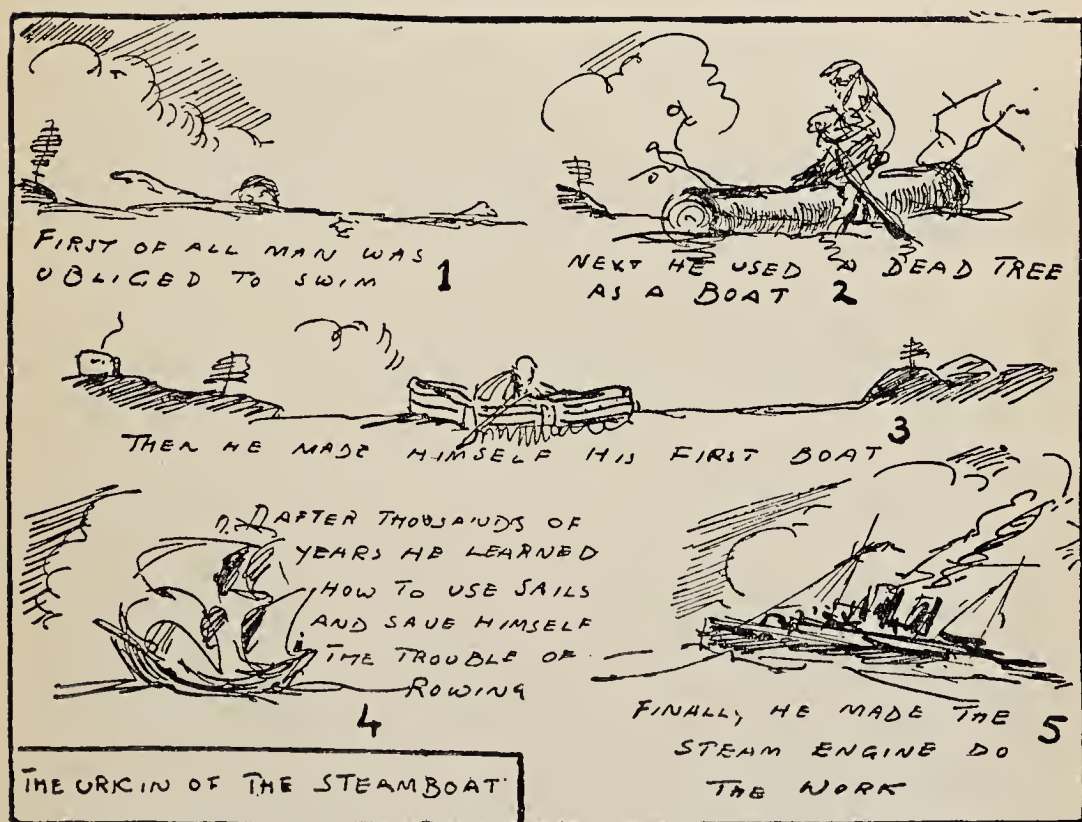
THE FIRST STEAMBOAT

1798, in utter despair and misery, Fitch killed himself by taking poison.

But twenty years later, the *Savannah*, a steamer of 1850 tons and making six knots an hour (the *Mauretania* goes just four times as fast), crossed the ocean from Savannah to Liverpool in the record time of twenty-five days. Then there was an end to the derision of the multitude and in their enthusiasm the people gave the credit for the invention to the wrong man.

Six years later, George Stephenson, a Scotchman, who had been building locomotives for the purpose of hauling coal from the mine-pit to smelting ovens and cotton factories, built his

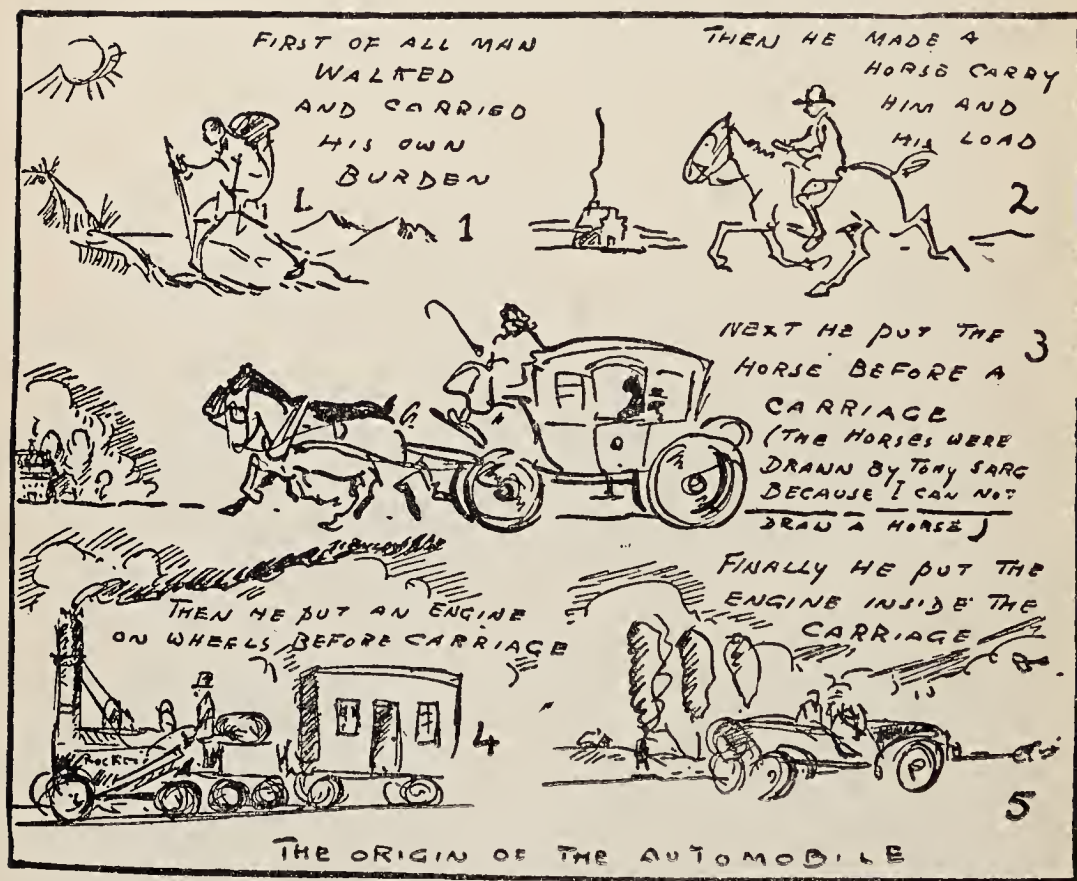
famous "traveling engine" which reduced the price of coal by almost seventy per cent and which made it possible to establish the first regular passenger service between Manchester and Liverpool, when people were whisked from city to city at the unheard-of speed of fifteen miles per hour. A dozen years later, this speed had been increased to twenty miles per hour. At the present time, any well-behaved flivver can do better than these early "Puffing Billies."



THE ORIGIN OF THE STEAMBOAT

But while these practical-minded engineers were improving upon their rattling "heat engines," a group of "pure" scientists (men who devote fourteen hours of each day to the study of those "theoretical" scientific phenomena without which no mechanical progress would be possible) were following a new scent which promised to lead them into the most secret and hidden domains of Nature.

Two thousand years ago, a number of Greek and Roman philosophers (notably Thales of Miletus and Pliny, who was killed while trying to study the eruption of Vesuvius of the year 79 when Pompeii and Herculaneum were buried beneath the ashes) had noticed the strange antics of bits of straw and of feather which were held near a piece of amber which was being



THE ORIGIN OF THE AUTOMOBILE

rubbed with a bit of wool. The schoolmen of the middle ages had not been interested in this mysterious "electric" power. But immediately after the Renaissance, William Gilbert, the private physician of Queen Elizabeth, wrote his famous treatise on the character and behavior of magnets. During the Thirty Years War Otto von Guericke, the burgomaster of Madgeburg and the inventor of the airpump, constructed the first

electrical machine. During the next century a large number of scientists devoted themselves to the study of electricity. Not less than three professors invented the famous Leyden Jar in the year 1795. At the same time, Benjamin Franklin was devoting his attention to this subject. He discovered that lightning and the electric spark were manifestations of the same electric power and continued his electric studies until the end of his busy and useful life. Then came Volta with his famous "electric pile," and Galvani and Day and the Danish professor Hans Christian Oersted and Ampère and Arago and Faraday, all of them diligent searchers after the true nature of the electric forces.

They freely gave their discoveries to the world, and Samuel Morse (who like Fulton began his career as an artist) thought that he could use this new electric current to transmit messages from one city to another. He intended to use copper wire and a little machine which he had invented. People laughed at him. Morse therefore was obliged to finance his own experiments and soon he had spent all his money and then he was very poor and people laughed even louder. He then asked Congress to help him, and a special Committee on Commerce promised him its support. But the members of Congress were not at all interested, and Morse had to wait twelve years before he was given a small congressional appropriation. He then built a "telegraph" between Baltimore and Washington. In the year 1837 he had shown his first successful "telegraph" in one of the lecture halls of New York University. Finally, on the 24th of May of the year 1844, the first long-distance message was sent from Washington to Baltimore, and to-day the whole world is covered with telegraph wires and we can send news from Europe to Asia in a few seconds. Twenty-three years later Alexander Graham Bell used the electric current for his telephone. And half a century afterward Marconi improved upon these ideas by inventing a system of sending messages which did away entirely with the old-fashioned wires.

While Morse, the New Englander, was working on his

“telegraph,” Michael Faraday had constructed the first “dynamo.” This tiny little machine was completed in the year 1831, when Europe was still trembling as a result of the great July revolutions which had so severely upset the plans of the Congress of Vienna. The dynamo grew and grew and grew and to-day it provides us with heat and with light (you know the little incandescent bulbs which Edison, building upon French and English experiments of the 'forties and 'fifties, first made in 1878) and with power for all sorts of machines. If I am not mistaken, the electric engine will soon entirely drive out the “heat engine,” just as in the olden days the more highly organized prehistoric animals drove out their less efficient neighbors.

Personally (but I know nothing about machinery) this will make me very happy. For the electric engine, which can be run by water power, is a clean and companionable servant of mankind, but the “heat engine,” the marvel of the eighteenth century, is a noisy and dirty creature forever filling the world with ridiculous smokestacks and with dust and soot and asking that it be fed with coal, which has to be dug out of mines at great inconvenience and risk to thousands of people.

And if I were a novelist and not a historian, who must stick to facts and may not use his imagination, I would describe the happy day when the last steam locomotive shall be taken to the Museum of Natural History to be placed next to the skeleton of the dinosaur and the pterodactyl and the other extinct creatures of a bygone age.

THE SOCIAL REVOLUTION

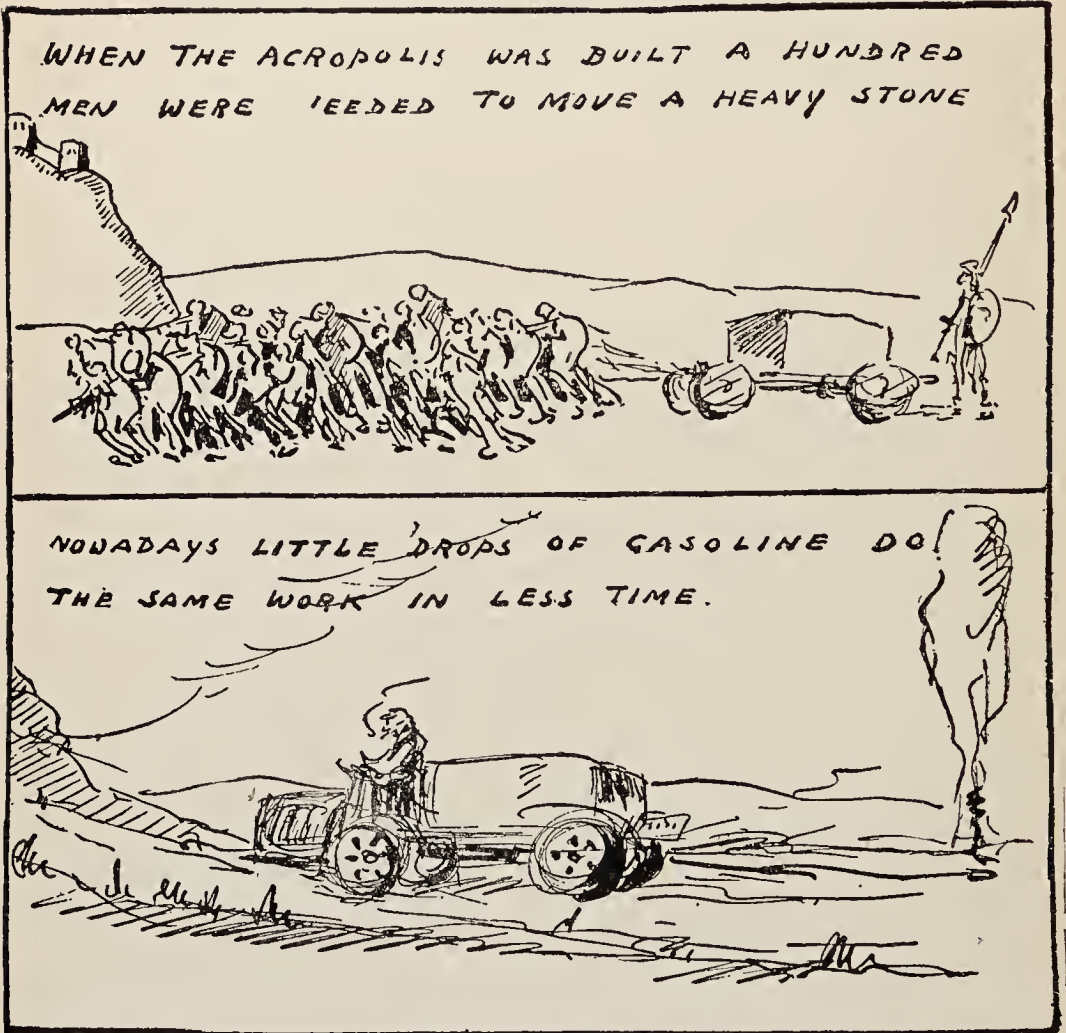
IN the olden days the work of the world had been done by independent workmen who sat in their own little workshops in the fronts of their houses, who owned their tools, who boxed the ears of their own apprentices, and who, within the limits prescribed by their guilds, conducted their business as it pleased them. They lived simple lives, and were obliged to work very long hours, but they were their own masters. If they got up and saw that it was a fine day to go fishing, they went fishing and there was no one to say "no."

But the introduction of machinery changed this. A machine is really nothing but a greatly enlarged tool. A railroad train which carries you at the speed of a mile a minute is in reality a pair of very fast legs, and a steam hammer which flattens heavy plates of iron is just a terrible big fist, made of steel.

But whereas we can all afford a pair of good legs and a good strong fist, a railroad train and a steam hammer and a cotton factory are very expensive pieces of machinery and they are usually owned not by a single man, but by a company of people who all contribute a certain sum and then divide the profits according to the amount of money which they have invested.

Therefore, when machines had been improved until they were really practicable and profitable, the builders of those large tools, the machine manufacturers, began to look for customers who could afford to pay for them in cash.

During the early middle ages, when land had been almost the only form of wealth, the nobility were the only people who were considered wealthy. But, as I have told you in a previous chapter, the gold and silver which they possessed was quite insignificant and they used the old system of bar-



MAN POWER AND MACHINE POWER

ter, exchanging cows for horses and eggs for honey. During the Crusades, the burghers of the cities had been able to gather riches from the reviving trade between the East and the West, and they had been serious rivals of the lords and the knights.

The French Revolution had entirely destroyed the wealth

of the nobility and had enormously increased that of the middle class or "bourgeoisie." The years of unrest which followed the great Revolution had offered many middle-class people a chance to get more than their share of this world's goods. The estates of the Church had been confiscated by the French Convention and sold at auction. There had been a terrific amount of graft. Land speculators had stolen thousands of square miles of valuable land, and during the Napoleonic wars they had used their capital to "profiteer" in grain and gunpowder; they now possessed more wealth than they needed for the actual expenses of their households, and they could afford to build themselves factories and to hire men and women to work the machines.

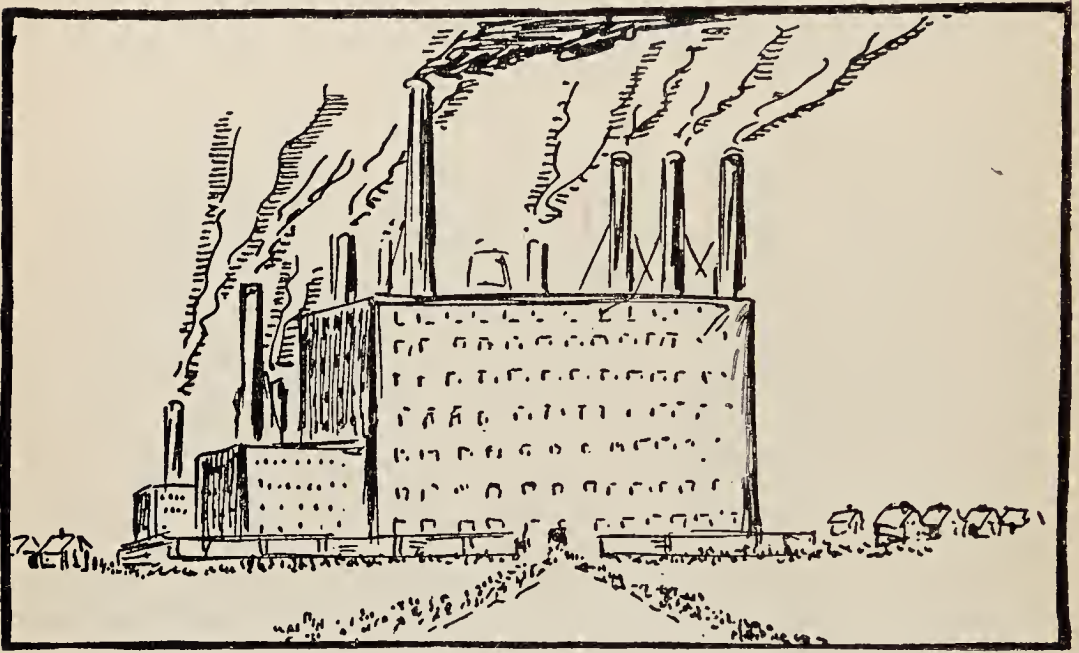
This caused a very abrupt change in the lives of hundreds of thousands of people. Within a few years, many cities doubled the number of their inhabitants and the old civic center, which had been the real "home" of the citizens, was surrounded with ugly and cheaply built suburbs where the workmen slept after their eleven or twelve hours, or thirteen hours, spent in the factories and from where they returned to the factory as soon as the whistle blew.

Far and wide through the countryside there was talk of the fabulous sums of money that could be made in the towns. The peasant boy, accustomed to a life in the open, went to the city. He rapidly lost his old health amidst the smoke and dust and dirt of those early and badly ventilated workshops, and the end, very often, was death in the poorhouse or in the hospital.

Of course the change from the farm to the factory on the part of so many people was not accomplished without a certain amount of opposition. Since one engine could do as much work as a hundred men, the ninety-nine others who were thrown out of employment did not like it. Frequently they attacked the factory buildings and set fire to the machines, but insurance companies had been organized as early as the 17th century and as a rule the owners were well protected against loss.

Soon, newer and better machines were installed, the factory was surrounded with a high wall, and there was an end

to the rioting. The ancient guilds could not possibly survive in this new world of steam and iron. They went out of existence and then the workmen tried to organize regular labor unions. But the factory owners, who through their wealth could exercise great influence upon the politicians of the different countries, went to the legislature and had laws passed which forbade the forming of such trade-unions, because they interfered with the "liberty of action" of the workingman.



THE FACTORY

Please do not think that the good members of Parliament who passed these laws were wicked tyrants. They were the true sons of the revolutionary period when everybody talked of "liberty" and when people often killed their neighbors because they were not quite as liberty-loving as they ought to have been. Since "liberty" was the foremost virtue of man, it was not right that labor unions should dictate to their members the hours during which they could work and the wages which they must demand. The workman must at all times be "free to sell his services in the open market," and the employer must be equally "free" to conduct his business as he saw fit.

The days of the mercantile system, when the state had regulated the industrial life of the entire community, were coming to an end. The new idea of "freedom" insisted that the state stand entirely aside and let commerce take its course.

The last half of the 18th century had not merely been a time of intellectual and political doubt, but the old economic ideas, too, had been replaced by new ones which better suited the need of the hour. Several years before the French Revolution, Turgot, who, as we saw, was one of the unsuccessful ministers of finance of Louis XVI, had preached the novel doctrine of "economic liberty." Turgot lived in a country which had suffered from too much red tape, too many regulations, too many officials trying to enforce too many laws. "Remove this official supervision," he wrote; "let the people do as they please, and everything will be all right." Soon his famous advice of "laissez faire" became the battle-cry around which the economists of that period rallied.

At the same time in England, Adam Smith was working on his mighty volumes on the "Wealth of Nations," which made another plea for "liberty" and the "natural rights of trade." Thirty years later, after the fall of Napoleon, when the reactionary powers of Europe had gained their victory at Vienna, that same freedom which was denied to the people in their political relations was forced upon them in their industrial life.

The general use of machinery, as I have said at the beginning of this chapter, proved to be of great advantage to the state. Wealth increased rapidly. The machine made it possible for a single country, like England, to carry all the burdens of the great Napoleonic wars. The capitalists (the people who provided the money with which machines were bought) reaped enormous profits. They became ambitious and began to take an interest in politics. They tried to compete with the landed aristocracy, which still exercised great influence upon the government of most European countries.

In England, where the members of Parliament were still elected according to a royal decree of the year 1265, and

where a large number of recently created industrial centers were without representation, they brought about the passing of the Reform Bill of the year 1832, which changed the electoral system and gave the class of the factory owners more influence upon the legislative body. This, however, caused great discontent among the millions of factory workers, who were left without any voice in the government. They too began an agitation for the right to vote. They put their demands down in a document which came to be known as the "People's Charter." The debates about this charter grew more and more violent. They had not yet come to an end when the revolutions of the year 1848 broke out. Frightened by the threat of a new outbreak of Jacobinism and violence, the English government placed the Duke of Wellington, who was now in his eightieth year, at the head of the army, and called for volunteers. London was placed in a state of siege and preparations were made to suppress the coming revolution.

But the Chartist movement killed itself through bad leadership and no acts of violence took place. The new class of wealthy factory owners slowly increased its hold upon the government, and the conditions of industrial life in the large cities continued to transform vast acres of pasture and wheat land into dreary slums, which guard the approach of every modern city.

EMANCIPATION

IN the year 1831, just before the passing of the first Reform Bill, Jeremy Bentham, the great English student of legislative methods and the most practical political reformer of that day, wrote to a friend: "The way to be comfortable is to make others comfortable. The way to make others comfortable is to appear to love them. The way to appear to love them is to love them in reality." Jeremy was an honest man. He said what he believed to be true. His opinions were shared by thousands of his countrymen. They felt responsible for the happiness of their less fortunate neighbors and they tried their very best to help them. And Heaven knows it was time that something be done!

The ideal of "economic freedom" (the "laissez faire" of Turgot) had been necessary in the old society where medieval restrictions lamed all industrial effort. But this "liberty of action" which had been the highest law of the land had led to a terrible, yea, a frightful condition. The hours in the factory were limited only by the physical strength of the workers. As long as a woman could sit before her loom, without fainting from fatigue, she was supposed to work. Children of five and six were taken to the cotton mills, to save them from the dangers of the street and a life of idleness. A law had been passed which forced the children of paupers to go to work or be punished by being chained to their machines. In return for their services they got enough bad food to keep them alive and a sort of pig sty in which they could rest at night. Often

they were so tired that they fell asleep at their jobs. To keep them awake a foreman with a whip made the rounds and beat them on the knuckles when it was necessary to bring them back to their duties. Of course, under these circumstances thousands of little children died. This was regrettable and the employers, who after all were human beings and not without a heart, sincerely wished that they could abolish "child labor." But since man was "free," it followed that children were "free" too. Besides, if Mr. Jones had tried to work his factory without the use of children of five and six, his rival, Mr. Stone, would have hired an extra supply of little boys and Jones would have been forced into bankruptcy. It was therefore impossible for Jones to do without child labor until such time as an act of Parliament should forbid it for all employers.

But as Parliament was no longer dominated by the old landed aristocracy (which had despised the upstart factory owners with their money bags and had treated them with open contempt), but was under control of the representatives from the industrial centers, and as long as the law did not allow workmen to combine in labor unions, very little was accomplished. Of course the intelligent and decent people of that time were not blind to these terrible conditions. They were just helpless. Machinery had conquered the world by surprise, and it took a great many years and the efforts of thousands of noble men and women to make the machine what it ought to be—man's servant, and not his master.

Curiously enough, the first attack upon the outrageous system of employment which was then common in all parts of the world was made on behalf of the black slaves of Africa and America. Slavery had been introduced into the American continent by the Spaniards. They had tried to use the Indians as laborers in the fields and in the mines, but the Indians, when taken away from a life in the open, had lain down and died. To save them from extinction a kind-hearted priest had suggested that negroes be brought from Africa to do the work. The negroes were strong and could stand rough treatment. Besides, association with the white man would 'give

them a chance to learn Christianity, and in this way they would be able to save their souls, and so from every possible point of view it would be an excellent arrangement both for the kindly white man and for his ignorant black brother. But with the introduction of machinery there had been a greater demand for cotton and the negroes were forced to work harder than ever before, and they too, like the Indians, began to die under the treatment which they received at the hands of the overseers.

Stories of incredible cruelty constantly found their way to Europe and in all countries men and women began to agitate for the abolition of slavery. In England, William Wilberforce and Zachary Macaulay (the father of the great historian whose history of England you must read if you want to know how wonderfully interesting a history book can be) organized a society for the suppression of slavery. First of all they got a law passed which made "slave trading" illegal. After the year 1840 there was not a single slave in any of the British colonies. The revolution of 1848 put an end to slavery in the French possessions. The Portuguese passed a law in the year 1858 which promised all slaves their liberty in twenty years from date. The Dutch abolished slavery in 1863 and in the same year Tsar Alexander II returned to his serfs that liberty which had been taken away from them more than two centuries before.

In the United States of America the question led to grave difficulties and a prolonged war. Although the Declaration of Independence had laid down the principle that "all men were created equal," an exception had been made for those men and women whose skins were dark and who worked on the plantations of the Southern states. As time went on, the dislike of the people of the North for the institution of slavery increased and they made no secret of their feelings. The Southerners, however, claimed that they could not grow their cotton without slave labor, and for almost fifty years a mighty debate raged in Congress.

The North remained obdurate and the South would not give in. When it appeared impossible to reach a compromise, the

Southern states threatened to leave the Union. It was a most dangerous point in the history of the Union. Many things "might" have happened. That they did not happen was the work of a very great and very good man.

On the sixth of November of the year 1860, Abraham Lincoln, an Illinois lawyer and a man who had made his own intellectual fortune, had been elected President by the Republicans, who were very strong in the anti-slavery states. He knew the evils of human bondage at first hand and his shrewd common sense told him that there was no room on the northern continent for two rival nations. When a number of Southern states seceded and formed the "Confederate States of America," Lincoln accepted the challenge. The Northern states were called upon for volunteers. Hundreds of thousands of young men responded with eager enthusiasm and there followed four years of bitter civil war. The South, following the brilliant leadership of Lee and Jackson, repeatedly defeated the armies of the North. Then the economic strength of New England and the West began to tell. An unknown officer by the name of Grant arose from obscurity and became the Charles Martel of the great slave war. Without interruption he hammered his mighty blows upon the crumbling defences of the South. Early in the year 1863 President Lincoln issued his "Emancipation Proclamation" which set all slaves free. In April of the year 1865 Lee surrendered the last of his brave armies at Appomattox. A few days later President Lincoln was murdered by a lunatic. But his work was done. With the exception of Cuba, which was still under Spanish domination, slavery had come to an end in every part of the civilized world.

But while the black man was enjoying an increasing amount of liberty, the "free" workmen of Europe did not fare quite so well. Indeed, it is a matter of surprise to many contemporary writers and observers that the masses of workmen (the so-called proletariat) did not die out from sheer misery. They lived in dirty houses situated in miserable parts of the slums. They ate bad food. They received just enough schooling to

fit them for their tasks. In case of death or an accident, their families were not provided for. But the brewery and distillery interests, who could exercise great influence upon the legislature, encouraged them to forget their woes by offering them unlimited quantities of whiskey and gin at very cheap rates.

The enormous improvement which has taken place since the 'thirties and the 'forties of the last century is not due to the efforts of a single man. The best brains of two generations devoted themselves to the task of saving the world from the disastrous results of the all-too-sudden introduction of machinery. They did not try to destroy the capitalistic system. This would have been very foolish, for the accumulated wealth of other people, when intelligently used, may be of very great benefit to all mankind. But they tried to combat the notion that true equality can exist between the man who has wealth and owns the factories and can close their doors at will without the risk of going hungry, and the laborer who must take whatever job is offered, at whatever wage he can get, or face the risk of starvation for himself, his wife, and his children.

They endeavored to introduce a number of laws which regulated the relations between the factory owners and the factory workers. In this, the reformers have been increasingly successful in all countries. To-day, the majority of the laborers are well protected; their hours are being reduced to the excellent average of eight, and their children are sent to the schools instead of to the mine pit and to the carding-room of the cotton mills.

But there were other men who also contemplated the sight of all the belching smokestacks, who heard the rattle of the railroad trains, who saw the storehouses filled with a surplus of all sorts of materials, and who wondered to what ultimate goal this tremendous activity would lead in the years to come. They remembered that the human race had lived for hundreds of thousands of years without commercial and industrial competition. Could they change the existing order of things and do away with a system of rivalry which so often sacrificed human happiness to profits?

This idea—this vague hope for a better day—was not restricted to a single country. In England, Robert Owen, the owner of many cotton mills, established a so-called “socialistic community” which was a success. But when he died, the prosperity of New Lanark came to an end and an attempt of Louis Blanc, a French journalist, to establish “social workshops” all over France fared no better. Indeed, the increasing number of socialistic writers soon began to see that little individual communities which remained outside of the regular industrial life would never be able to accomplish anything at all. It was necessary to study the fundamental principles underlying the whole industrial and capitalistic society before useful remedies could be suggested.

The practical Socialists like Robert Owen and Louis Blanc and François Fournier were succeeded by theoretical students of socialism like Karl Marx and Friedrich Engels. Of these two, Marx is the better known. He was a very brilliant Jew whose family had for a long time lived in Germany. He had heard of the experiments of Owen and Blanc and he began to interest himself in questions of labor and wages and unemployment. But his liberal views made him very unpopular with the police authorities of Germany, and he was forced to flee to Brussels and then to London, where he lived a poor and shabby life as the correspondent of the New York Tribune.

No one, thus far, had paid much attention to his books on economic subjects. But in the year 1864 he organized the first international association of workingmen and three years later, in 1867, he published the first volume of his well-known treatise called “Capital.” Marx believed that all history was a long struggle between those who “have” and those who “don’t have.” The introduction and general use of machinery had created a new class in society, that of the capitalists who used their surplus wealth to buy the tools which were then used by the laborers to produce still more wealth, which was again used to build more factories and so on, until the end of time. Meanwhile, according to Marx, the third estate (the bourgeoisie) was growing richer and richer and the fourth estate (the prole-

tariat) was growing poorer and poorer, and he predicted that in the end, one man would possess all the wealth of the world while the others would be his employees and dependent upon his good will.

To prevent such a state of affairs, Marx advised workingmen of all countries to unite and to strive for a number of political and economic measures which he had enumerated in a Manifesto in the year 1848, the year of the last great European revolution.

These views of course were very unpopular with the governments of Europe. Many countries, especially Prussia, passed severe laws against the Socialists, and policemen were ordered to break up the Socialist meetings and to arrest the speakers. But that sort of persecution never does any good. Martyrs are the best possible advertisements for an unpopular cause. In Europe the number of Socialists steadily increased, and it was soon clear that the Socialists did not contemplate a violent revolution but were using their increasing power in the different parliaments to promote the interests of the laboring classes. Socialists were even called upon to act as cabinet ministers, and they coöperated with progressive Catholics and Protestants to undo the damage that had been caused by the Industrial Revolution and to bring about a fairer division of the many benefits which had followed the introduction of machinery and the increased production of wealth.

THE AGE OF SCIENCE

THE Egyptians, the Babylonians, the Chaldeans, the Greeks, and the Romans had all contributed something to the first vague notions of science and scientific investigation. But the great migrations of the fourth century had destroyed the



THE PHILOSOPHER

classical world of the Mediterranean, and the Christian Church, which was more interested in the life of the soul than in the life of the body, had regarded science as a manifestation of that human arrogance which wanted to pry into divine affairs that belonged to the realm of Almighty God, and which therefore was closely related to the seven deadly sins.

The Renaissance to a certain but limited extent had broken through this wall of medieval prejudices. The Reformation, however, which had overtaken the Renaissance in the early 16th century, had been hostile to the ideals of the "new civilization," and once more the men of science were threatened with severe punishment should they try to pass beyond the narrow limits of knowledge which had been laid down in Holy Writ.

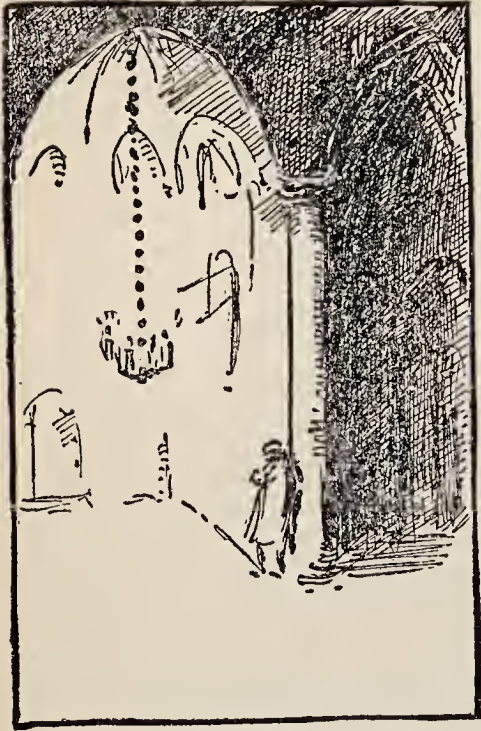
Our world is filled with the statues of great generals, atop of prancing horses, leading their cheering soldiers to glorious victory. Here and there, a modest slab of marble announces that a man of science has found his final resting place. A thousand years from now we shall probably do these things differently, and the children of that happy generation will know of the splendid courage and devotion to duty of the men who were the pioneers of knowledge, which alone has made our modern world a practical possibility.

Many of these scientific pioneers suffered poverty and contempt and humiliation. They lived in garrets and died in dungeons. They dared not print their names on the title pages of their books and they dared not print their conclusions in the land of their birth, but smuggled the manuscripts to some secret printing shop in Amsterdam or Haarlem. They were exposed to the bitter enmity of the Church, both Protestant and Catholic, and were the subjects of endless sermons inciting the parishioners to violence against the "heretics."

Here and there they found an asylum. In Holland, where the spirit of tolerance was strongest, the authorities, while regarding these scientific investigations with little favor, yet refused to interfere with people's freedom of thought. It became a little asylum for intellectual liberty where French and English and German philosophers and mathematicians and physicians could go to enjoy a short spell of rest and get a breath of free air.

In another chapter I have told you how Roger Bacon, the great genius of the thirteenth century, was prevented for years from writing a single word, lest he get into new troubles with the authorities of the Church. And five hundred years later, the contributors to the great philosophic "Encyclopædia" were under the constant supervision of the French gendarmerie. Half a century afterward, Darwin, who dared to question the story of the creation of man as revealed in the Bible, was severely denounced from many pulpits. Even to-day, the persecution of those who venture into the unknown realm of science has

not entirely come to an end. And while I am writing this Mr. Bryan is addressing a vast multitude on the "Menace of Darwinism," warning his hearers against the errors of the great English naturalist.



GALILEO

All this, however, is a mere detail. The work that has to be done invariably gets done, and the ultimate profit of the discoveries and the inventions goes to the mass of those same people who have always decried the man of vision as an impractical idealist.

The seventeenth century had still preferred to investigate the far-off heavens and to study the position of our planet in relation to the solar system. Even so, the Church had disapproved of this unseemly curiosity, and Copernicus, who proved that the sun was the center

of the solar system, did not publish his work until the day of his death. Galileo spent the greater part of his life under the supervision of the clerical authorities, but he continued to use his telescope and provided Isaac Newton with a mass of practical observations which greatly helped the English mathematician when he discovered the existence of that interesting habit of falling objects which came to be known as the Law of Gravitation.

That, for the moment at least, exhausted the interest in the heaven's, and man began to study the earth. The invention of a workable microscope, a strange and clumsy little thing, during the last half of the 17th century gave man a chance to study the "microscopic" creatures who are responsible for so many of his ailments. It laid the foundations of the science of "bacteriology," which in the last forty years has delivered the

world from a great number of diseases by discovering the tiny organisms by which they are caused. It also allowed the geologists to make a more careful study of different rocks and of the fossils (the petrified prehistoric plants and animals) which they found deep below the surface of the earth. These investigations convinced them that the earth must be a great deal older than was stated in the book of Genesis, and in the year 1830 Sir Charles Lyell published his "Principles of Geology," which denied the story of creation as related in the Bible and gave a far more wonderful description of slow growth and gradual development.

At the same time, the Marquis de Laplace was working on a new theory of creation, which made the earth a little blotch in the nebulous sea out of which the planetary system had been formed; and Bunsen and Kirchhoff, by the use of the spectroscope, were investigating the chemical composition of the stars and of our good neighbor, the sun, whose curious spots had first been noticed by Galileo.

Meanwhile, after a most bitter and relentless warfare with the clerical authorities of Catholic and Protestant lands, the anatomists and physiologists had at last obtained permission to dissect bodies and to substitute a positive knowledge of our organs and their habits for the guesswork of the medieval quack.

Within a single generation (between 1810 and 1840) more progress was made in every branch of science than in all the hundreds of thousands of years that had passed since man first looked at the stars and wondered why they were there. It must have been a very sad age for the people who had been educated under the old system. And we can understand their feeling of hatred for such men as Lamarek and Darwin, who did not exactly tell them that they were "descended from monkeys"—an accusation which our grandfathers seemed to regard as a personal insult—but who suggested that the proud human race had evolved from a long series of ancestors who could trace the family-tree back to the little jellyfishes that were among the first inhabitants of our planet.

ART

WHEN a baby is perfectly healthy and has had enough to eat and has slept all it wants, then it hums a little tune to show how happy it is. To grown-ups this humming means nothing. It sounds like "goo-zum, goo-zum, goo-o-o-o-o," but to the baby it is perfect music. It is his first contribution to art.

As soon as he (or she) gets a little older and is able to sit up, the period of mud pie making begins. These mud pies do not interest the outside world. There are too many million babies, making too many million mud pies at the same time. But to the small infant they represent another expedition into the pleasant realm of art. The baby is now a sculptor.

At the age of three or four, when the hands begin to obey the brain, the child becomes a painter. His fond mother gives him a box of colored chalks and every loose bit of paper is rapidly covered with strange pothooks and scrawls which represent houses and horses and terrible naval battles.

Soon, however, this happiness of just "making things" comes to an end. School begins and the greater part of the day is filled up with work. The business of living becomes the most important event in the life of every boy and girl. There is little time left for "art" between learning the tables of multiplication and the past participles of the irregular French verbs. And unless the desire for making certain things for the mere pleasure of creating them without any hope of a

practical return be very strong, the child grows into manhood and forgets that the first five years of his life were devoted mainly to art.

Nations are not different from children. As soon as the cave man had escaped the threatening dangers of the long and shivering ice period, and had put his house in order, he began to make certain things which he thought beautiful, although they were of no earthly use to him in his fight with the wild animals of the jungle. He covered the walls of his grotto with pictures of the elephants and the deer that he hunted, and out of a piece of stone he hacked the rough figures of those women he thought most attractive.

As soon as the Egyptians and the Babylonians and the Persians and all the other people of the East had founded their little countries along the Nile and the Euphrates, they began to build magnificent palaces for their kings, invented bright pieces of jewelry for their women, and planted gardens which sang happy songs of color with their many bright flowers.

Our own ancestors, the wandering nomads from the distant Asiatic prairies, enjoying a free and easy existence as fighters and hunters, composed songs which celebrated the mighty deeds of their great leaders and invented a form of poetry that has survived until our own day. A thousand years later, when they had established themselves on the Greek mainland, and had built their "city-states," they expressed their joy (and their sorrows) in magnificent temples, in statues, in comedies and in tragedies, and in every conceivable form of art.

The Romans, like their Carthaginian rivals, were too busy administering other people and making money to have much love for "useless and unprofitable" adventures of the spirit. They conquered the world and built roads and bridges, but they borrowed their art wholesale from the Greeks. They invented certain practical forms of architecture which answered the demands of their day and age. But their statues and their histories and their mosaics and their poems were mere Latin imi-

tations of Greek originals. Without that vague and hard-to-define something which the world calls "personality," there can be no art, and the Roman world distrusted personality. The empire needed efficient soldiers and tradesmen. The business of writing poetry or making pictures was left to foreigners.

Then came the Dark Ages. The barbarian was the proverbial bull in the chinashop of western Europe. He had no use for what he did not understand. Speaking in terms of the year 1921, he liked the magazine covers of pretty ladies, but threw the Rembrandt etchings which he had inherited into the ash-can. Soon he came to learn better. Then he tried to undo the damage which he had created a few years before. But the ash-cans were gone and so were the pictures.

By this time, his own art, which he had brought with him from the East, had developed into something very beautiful. He made up for his past neglect and indifference by the so-called "art of the middle ages," which as far as northern Europe is concerned was a product of the Germanic mind and had borrowed but little from the Greeks and the Latins and nothing at all from the older forms of art of Egypt and Assyria. Indeed, so little had the northern races been influenced by their southern neighbors that their own architectural products were completely misunderstood by the people of Italy and were treated by them with downright and unmitigated contempt.

You have all heard the word Gothic. You probably associate it with the picture of a lovely old cathedral, lifting its slender spires toward high heaven. But what does the word really mean?

It means something "uncouth" and "barbaric"—something which one might expect from an "uncivilized Goth," a rough backwoodsman who had no respect for the established rules of classical art and who built his "modern horrors" to please his own low tastes without a decent regard for the examples of the Forum and the Acropolis.

And yet for several centuries this form of Gothic architecture was the highest expression of the sincere feeling for art which inspired the whole of northern Europe. From a pre-

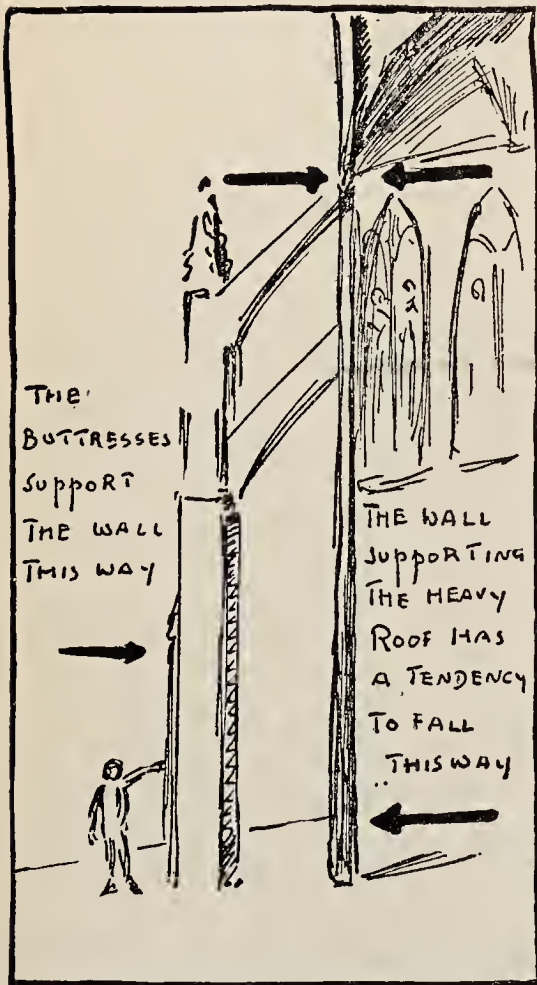
vious chapter, you will remember how the people of the late middle ages lived. Unless they were peasants and dwelt in villages, they were citizens of a "city" or "civitas," the old Latin name for a tribe. And indeed, behind their high walls and their deep moats, these good burghers were true tribesmen who shared the common dangers and enjoyed the common safety and prosperity that they derived from their system of mutual protection.

In the old Greek and Roman cities the market place, where the temple stood, had been the center of civic life. During the middle ages, the church, the House of God, became such a center. We modern Protestant people, who go to our church only once a week, and then for a few hours only, hardly know what a medieval church meant to the community. Then, before you were a week old, you were taken to the church to be baptized. As a child, you visited the church to learn the holy stories of the Scriptures. Later on you became a member of the congregation, and if you were rich enough you built yourself a separate little chapel sacred to the memory of the Patron Saint of your own family. As for the sacred edifice, it was open at all hours of the day and many of the night. In a certain sense it resembled a modern club, dedicated to all the inhabitants of the town. In the church you very likely caught a first glimpse of the girl who was to become your bride at a great ceremony before the High Altar. And finally, when the end of the journey had come, you were buried beneath the stones of this familiar building, that all your children and their grandchildren might pass over your grave until the Day of Judgment.

Because the church was not only the House of God but also the true center of all common life, the building had to be different from anything that had ever been constructed by the hands of man. The temple of the Egyptians and the Greeks and the Romans had been merely the shrine of a local divinity. As no sermons were preached before the images of Osiris or Zeus or Jupiter, it was not necessary that the interior offer a space for a great multitude. All the religious proces-

sions of the old Mediterranean peoples took place in the open. But in the north, where the weather was usually bad, most functions were held under the roof of the church.

During many centuries the architects struggled with this problem of constructing a building that was large enough. The



GOTHIC ARCHITECTURE

Roman tradition taught them how to build heavy stone walls with very small windows lest the walls lose their strength. On the top of this they then placed a heavy stone roof. But in the twelfth century, after the beginning of the Crusades, when the architects had seen the pointed arches of the Mohammedan builders, the western builders discovered a new style which gave them their first chance to make the sort of building that those days of an intense religious life demanded. And then they developed this strange style upon which the Italians bestowed the contemptuous name of "Gothic" or barbaric. They achieved their purpose by inventing a vaulted roof supported by "ribs." But such a roof, if it became too heavy, was apt to break the

walls, just as a man of three hundred pounds sitting down upon a child's chair will force it to collapse. To overcome this difficulty, certain French architects then began to reinforce the walls with "buttresses," which were merely heavy masses of

stone against which the walls could lean while they supported the roof. And to assure the further safety of the roof they supported the ribs by so-called "flying buttresses," a very simple method of construction which you will understand at once when you look at our picture.

This new method of construction allowed the introduction of enormous windows. In the twelfth century glass was still an expensive curiosity, and very few private buildings possessed glass windows. Fortunately, the art of making colored glass, with which the ancient people of the Mediterranean had been familiar, had not been entirely lost. There was a revival of stained glass making, and soon the windows of the Gothic churches told the stories of the Holy Book in little bits of brilliantly colored windowpane, caught in a long framework of lead.

Behold, therefore, the new and glorious House of God, filled with an eager multitude, "living" its religion as no people have ever done either before or since! Nothing is considered too good or too costly or too wondrous for this House of God and Home of Man. The sculptors, who since the destruction of the Roman Empire have been out of employment, haltingly return to their noble art. Portals and pillars and buttresses and cornices are all covered with carven images of Our Lord and the blessed Saints. The embroiderers too are set to work to make tapestries for the walls. The jewelers offer their highest art that the shrine of the altar may be worthy of complete adoration. Even the painter does his best. But poor man, he is greatly handicapped by lack of a suitable medium.

And thereby hangs a story. The Romans of the early Christian period had covered the floors and the walls of their temples and houses with mosaics—pictures made of colored bits of glass. But this art had been exceedingly difficult. It gave the painter no chance to express all he wanted to say, as all children know who have ever tried to make figures out of colored blocks of wood. The art of mosaic painting therefore died out during the late middle ages except in Russia, where the Byzantine mosaic painters had found a refuge after the

fall of Constantinople and continued to ornament the walls of the orthodox churches until the day of the Bolsheviki, when there was an end to the building of churches.

Of course, the medieval painter could mix his colors with the water of the wet plaster that was put upon the walls of the churches. This method of painting upon "fresh plaster" (which was generally called "fresco" or "fresh" painting) was very popular for many centuries. To-day it is as rare as the art of painting miniatures in manuscripts, and among the hundreds of artists of a modern city there is perhaps one who can handle this medium successfully. But during the middle ages there was no other way and the artists were "fresco" workers for lack of something better. The method, however, had certain great disadvantages. Very often the plaster came off the walls after only a few years, or dampness spoiled the pictures, just as dampness will spoil the pattern of our wall paper. People tried every imaginable expedient to get away from this plaster background. They tried to mix their colors with wine and vinegar and with honey and with the sticky white of egg, but none of these methods was satisfactory. For more than a thousand years these experiments continued. In painting pictures upon the parchment leaves of manuscripts the medieval artists were very successful. But when it came to covering large spaces of wood or stone with paint which would stick, they did not succeed very well.

At last, during the first half of the fifteenth century, the problem was solved in the southern Netherlands by Jan and Hubert van Eyck. The famous Flemish brothers mixed their paint with specially prepared oils and this allowed them to use wood and canvas or stone or anything else as a background for their pictures.

But by this time the religious ardor of the early middle ages was a thing of the past. The rich burghers of the cities were succeeding the bishops as patrons of the arts. And as art invariably follows the full dinner-pail, the artists now began to work for these worldly employers and painted pictures for kings, for grand dukes, and for rich bankers. Within a very

short time, the new method of painting with oil spread through Europe, and in every country there developed a school of special painting which showed the characteristic tastes of the people for whom the portraits and landscapes were made.

In Spain, for example, Velasquez painted court dwarfs and the weavers of the royal tapestry-factories, and all sorts of persons and subjects connected with the king and his court. But in Holland, Rembrandt and Frans Hals and Vermeer painted the barnyard of the merchant's house, and they painted his rather dowdy wife and his healthy but bumptious children and the ships which had brought him his wealth. In Italy, on the other hand, where the pope remained the largest patron of the arts, Michelangelo and Correggio continued to paint Madonnas and Saints; while in England, where the aristocracy was very rich and powerful, and in France, where the kings had become uppermost in the state, the artists painted distinguished gentlemen who were members of the government and very lovely ladies who were friends of His Majesty.

The great change in painting which came about with the neglect of the old church and the rise of a new class in society was reflected in all other forms of art. The invention of printing had made it possible for authors to win fame and reputation by writing books for the multitudes. In this way arose the profession of the novelist and the illustrator. But the people who had money enough to buy the new books were not the sort who liked to sit at home of nights, looking at the ceiling or just sitting. They wanted to be amused. The few minstrels of the middle ages were not sufficient to cover the demand for entertainment. For the first time since the early Greek city-states of two thousand years before, the professional playwright had a chance to ply his trade. The middle ages had known the theater merely as part of certain church celebrations. The tragedies of the thirteenth and fourteenth centuries had told the story of the suffering of Our Lord. But during the sixteenth century the worldly theater made its reappearance. It is true that, at first, the position of the professional playwright and actor was not a very high one. William

Shakespeare was regarded as a sort of circus-fellow who amused his neighbors with his tragedies and comedies. But when he died in the year 1616 he had begun to enjoy the respect of his neighbors, and actors were no longer subjects of police supervision.

William's contemporary, Lope de Vega, the incredible Spaniard who wrote no less than 1800 worldly and 400 religious plays, was a person of rank who received the papal approval upon his work. A century later, Molière, the Frenchman, was deemed worthy of the companionship of none less than King Louis XIV.

Since then the theater has enjoyed an ever-increasing affection on the part of the people. To-day a "theater" is part of every well regulated city, and the "silent drama" of the movies has penetrated to the tiniest of our prairie hamlets.

Another art, however, was to become the most popular of all. That was music. Most of the old art forms demanded a great deal of technical skill. It takes years and years of practice before our clumsy hand is able to follow the commands of the brain and reproduce our vision upon canvas or in marble. It takes many years to learn how to act or how to write a good novel. And it takes a great deal of training on the part of the public to appreciate the best in painting and writing and sculpture. But almost anyone, not entirely tone-deaf, can follow a tune, and almost everybody can get enjoyment out of some sort of music. The middle ages had heard a little music, but it had been entirely the music of the church. The holy chants were subject to very severe laws of rhythm and harmony and soon these became monotonous. Besides, they could not well be sung in the street or in the market place.

The Renaissance changed this. Music once more came into its own as the best friend of man, both in his happiness and in his sorrows.

The Egyptians and the Babylonians and the ancient Jews had all been great lovers of music. They had even combined different instruments into regular orchestras. But the Greeks

had frowned upon this barbaric foreign noise. They liked to hear a man recite the stately poetry of Homer and Pindar. They allowed him to accompany himself upon the lyre (the poorest of all stringed instruments). That was as far as anyone could go without incurring the risk of popular disapproval. The Romans on the other hand had loved orchestral music at their dinners and parties and they had invented most of the instruments which (in *very* modified form) we use to-day. The early church had despised this music, which smacked too much of the wicked pagan world that had just been destroyed. A few songs rendered by the entire congregation were all that the bishops of the third and fourth centuries would tolerate. As the congregation was apt to sing dreadfully out of key without the guidance of an instrument, the church had afterward allowed the use of an organ, an invention of the second century of our era which consisted of a combination of the old pipes of Pan and a pair of bellows.

Then came the great migrations. The last of the Roman musicians were either killed or became tramp fiddlers going from city to city and playing in the street, and begging for pennies like the harpist on a modern ferryboat.

But the revival of a more worldly civilization in the cities of the late middle ages had created a new demand for musicians. Instruments like the horn, which had been used only as signal instruments for hunting and fighting, were remodeled until they could reproduce sounds which were agreeable in the dance hall and in the banqueting room. A bow strung with horsehair was used to play the old-fashioned guitar; and be-



THE TROUBADOUR

fore the end of the middle ages this six-stringed instrument (the most ancient of all string instruments dating back to Egypt and Assyria) had grown into our modern four-stringed fiddle. Stradivarius and the other Italian violin makers of the eighteenth century brought it to the height of perfection.

And finally the modern piano was invented, the most widespread of all musical instruments, which has followed man into the wilderness of the jungle and the ice-fields of Greenland. The organ had been the first of all keyed instruments, but the performer always depended upon the coöperation of someone who worked the bellows, a job which nowadays is done by electricity. The musicians therefore looked for a handier and less circumstantial instrument to assist them in training the pupils of the many church choirs. During the great eleventh century, Guido, a Benedictine monk, gave us our modern system of musical notation. Sometime during that century, when there was a great deal of popular interest in music, the first instrument with both keys and strings was built. It must have sounded as tinkly as one of those tiny children's pianos which you can buy at every toyshop. In the city of Vienna, the town where the strolling musicians of the middle ages (who had been classed with jugglers and card sharps) had formed the first separate guild of musicians in the year 1288, the little monochord was developed into something which we can recognize as the direct ancestor of our modern Steinway. From Austria the "clavichord," as it was usually called in those days (because it had "claves" or keys), went to Italy. There it was perfected into the "spinet," which was so called after the inventor, Giovanni Spinetti of Venice. At last, sometime between 1709 and 1720, Bartolomeo Cristofori made a "clavier" which allowed the performer to play both loudly and softly, or as it was said in Italian, "piano" and "forte." This instrument with certain changes became our "pianoforte" or piano.

Then for the first time the world possessed an easy and convenient instrument which could be mastered in a couple of years and did not need the eternal tuning of harps and fiddles and was much pleasanter to the ears than the medieval tubas, clari-

nets, trombones, and oboes. Just as the phonograph has given millions of modern people their first love of music, so did the early "pianoforte" carry the knowledge of music into much wider circles. Music became part of the education of every well-bred man and woman. Princes and rich merchants maintained private orchestras. The musician ceased to be a wandering "jongleur" and became a highly valued member of the community. Music was added to the dramatic performances of the theater and out of this practice grew our modern opera. Originally only a few very rich princes could afford the expenses of an "opera troupe." But, as the taste for this sort of entertainment grew, many cities built their own theaters where Italian and afterward German operas were given to the unlimited joy of the whole community with the exception of a few sects of very strict Christians who still regarded music with deep suspicion as something which was too lovely to be entirely good for the soul.

By the middle of the eighteenth century the musical life of Europe was in full swing. Then there came forward a man who was greater than all others, a simple organist of the Thomas Church of Leipzig, by the name of Johann Sebastian Bach. In his compositions for every known instrument, from comic songs and popular dances to the most stately of sacred hymns and oratorios, he laid the foundation for all our modern music. When he died in the year 1750 he was succeeded by Mozart, who created musical fabrics of sheer loveliness which remind us of lace that has been woven out of harmony and rhythm. Then came Ludwig von Beethoven, the most tragic of men, who gave us our modern orchestra, yet heard none of his greatest compositions because he was deaf as the result of a cold contracted during his years of poverty.

Beethoven lived through the period of the great French Revolution. Full of hope for a new and glorious day, he had dedicated one of his symphonies to Napoleon. But he lived to regret the hour. When he died in the year 1827, Napoleon was gone and the French Revolution was gone, but the steam engine had come and was filling the world with a sound that

had nothing in common with the dreams of the Third Symphony.

Indeed, the new order of steam and iron and coal and large factories had little use for art, for painting and sculpture and poetry and music. The old protectors of the arts, the Church and the princes and the merchants of the middle ages and the seventeenth and eighteenth centuries, no longer existed. The leaders of the new industrial world were too busy and had too little education to bother about etchings and sonatas and bits of carved ivory, not to speak of the men who created those things and who were of no practical use to the community in which they lived. And the workmen in the factories listened to the drone of their engines until they too had lost all taste for the melody of the flute or fiddle of their peasant ancestry. The arts became the step-children of the new industrial era. Art and Life became entirely separated. Whatever paintings had been left were dying a slow death in the museums. And music became a monopoly of a few "virtuosi" who took the music away from the home and carried it to the concert hall.

But steadily, although slowly, the arts are coming back into their own. People begin to understand that Rembrandt and Beethoven and Rodin are the true prophets and leaders of their race and that a world without art and happiness resembles a nursery without laughter.

COLONIAL EXPANSION AND WAR

To the great majority of people who lived during the latter half of the nineteenth century the world seemed to have entered an era of quiet, of happiness, and of prosperity. More of the greater powers ceased to be mere political agencies and became large business enterprises. They built railroads. They founded and subsidized steamship lines to all parts of the world. They connected their different possessions with telegraph wires. And they steadily increased their holdings in other continents. Every available bit of African or Asiatic territory was claimed by one of the rival powers. France became a colonial nation with interests in Algiers and Madagascar. Germany claimed parts of southwest and east Africa, built settlements in Kameroun on the west coast of Africa and in New Guinea and many of the islands of the Pacific, and used the murder of a few missionaries as a welcome excuse to take the harbor of Kiaochau on the Yellow Sea in China. Italy tried her luck in Abyssinia, was disastrously defeated by the soldiers of the Negus, and consoled herself by occupying the Turkish possessions in Tripoli in northern Africa. Russia, having occupied all of Siberia, took Port Arthur away from China. Japan, having defeated China in the war of 1895, occupied the island of Formosa and in the year 1905 began to lay claim to the entire empire of Korea. In the year 1883 England, the largest colonial empire the world has ever seen, undertook to "protect" Egypt. She performed this task most

efficiently and to the great material benefit of that much neglected country, which ever since the opening of the Suez canal in 1868 had been threatened with a foreign invasion. During the next thirty years she fought a number of colonial wars in different parts of the world and in 1902 (after three years of bitter fighting) she conquered the independent Boer republics of the Transvaal and the Orange Free State. Meanwhile she had encouraged Cecil Rhodes to lay the foundations for a great African state, which reached from the Cape almost to the mouth of the Nile, and had faithfully picked up such islands or provinces as had been left without a European owner.

The shrewd king of Belgium, by name Leopold, used the discoveries of Henry Stanley to found the Congo Free State in the year 1885. Originally this gigantic tropical empire was an "absolute monarchy." But after many years of scandalous mismanagement it was annexed by the Belgian people. They made it a colony in the year 1908 and abolished the terrible abuses that had been tolerated by Leopold, who cared nothing for the fate of the natives as long as he got his ivory and rubber.

As for the United States, they had so much land that they desired no further territory. But the terrible misrule of Cuba, one of the last of the Spanish possessions in the western hemisphere, practically forced the Washington government to take action. After a short and rather uneventful war, the Spaniards were driven out of Cuba and Porto Rico and the Philippines, and the two latter became colonies of the United States.

This development of empires was perfectly natural. The increasing number of factories in England and France and Germany needed an ever-increasing amount of raw materials and the equally increasing number of European workers needed an ever-increasing amount of food. Everywhere the cry was for more and for richer markets, for more easily accessible coal mines and iron mines and rubber plantations and oil wells, for greater supplies of wheat and grain.

The purely political events of the European continent

dwindled to mere insignificance in the eyes of men who were making plans for steamboat lines on Victoria Nyanza or for railroads through the interior of Shantung. They knew that many European questions still remained to be settled, but they did not bother, and through sheer indifference and carelessness they bestowed upon their descendants a terrible inheritance of hate and misery. For untold centuries the south-eastern corner of Europe had been the scene of rebellion and bloodshed. During the 'seventies of the last century the people of Serbia and Bulgaria and Montenegro and Roumania were once more trying to gain their freedom and the Turks, with the support of many of the western powers, were trying to prevent this.

After a period of particularly atrocious massacres in Bulgaria in the year 1876, the Russian people lost all patience. The government was forced to intervene just as President McKinley was obliged to go to Cuba and stop the shooting-squads of General Weyler in Havana. In April of the year 1877 the Russian armies crossed the Danube, stormed the Shipka pass, and after the capture of Plevna marched southward until they reached the gates of Constantinople. Turkey appealed for help to England. There were many English people who denounced their government when it took the side of the sultan. But Disraeli (who had just made Queen Victoria Empress of India and who loved the picturesque Turks while he hated the Russians, who were brutally cruel to the Jewish people within their frontiers) decided to interfere. Russia was forced to conclude the peace of San Stefano (1878), and the question of the Balkans was left to a congress which convened at Berlin in June and July of the same year.

This famous conference was entirely dominated by the personality of Disraeli. Even Bismarck feared the clever old man with his well-oiled curly hair and his supreme arrogance, tempered by a cynical sense of humor and a marvelous gift for flattery. At Berlin the British prime minister carefully watched over the fate of his friends the Turks. Montenegro, Serbia, and Roumania were recognized as independent king-

doms. The principality of Bulgaria was given a semi-independent status under Prince Alexander of Battenberg, a nephew of Tsar Alexander II. But none of those countries was given the chance to develop its powers and its resources as it would have been able to do had England been less anxious about the fate of the sultan, whose domains were necessary to the safety of the British Empire as a bulwark against further Russian aggression.

To make matters worse, the congress allowed Austria to take Bosnia and Herzegovina away from the Turks to be "administered" as part of the Habsburg domains. It is true that Austria made an excellent job of it. The neglected provinces were as well managed as the best of the British colonies, and that is saying a great deal. But they were inhabited by many Serbians. In older days they had been part of the great Serbian empire which early in the fourteenth century had defended western Europe against the invasions of the Turks and whose capital had been a center of civilization one hundred and fifty years before Columbus discovered the new lands of the west. The Serbians remembered their ancient glory—as who would not? They resented the presence of the Austrians in two provinces, which, so they felt, were theirs by every right of tradition.

And it was in Sarajevo, the capital of Bosnia, that the Archduke Ferdinand, heir to the Austrian throne, was murdered on June 28 of the year 1914. The assassin was a Serbian student who had acted from purely patriotic motives.

But the blame for this terrible catastrophe, which was the immediate though not the only cause of the great World War, did not lie with the half-crazy Serbian boy or his Austrian victim. It must be traced back to the days of the famous Berlin Conference when Europe was too busy building a material civilization to care about the aspirations and the dreams of a forgotten race in a dreary corner of the old Balkan Peninsula.

A NEW WORLD

"NATURE has set no limits to our hopes," wrote an eminent French writer during one French Revolution, "and the picture of the human race, now freed from its chains and marching with a firm tread on the road of truth and virtue and happiness, offers to the philosopher a spectacle which consoles him for the errors, the crimes, and the injustices which still pollute and afflict this earth."



WAR

The world has just passed through an agony of pain compared to which the French Revolution was a mere incident. The shock has been so great that it has killed the last spark of hope in the breasts of millions of men. They were chanting a hymn of progress, and four years of slaughter followed their prayers for peace. "Is it worth while," so they ask, "to work and slave for the benefit of creatures who have not yet passed beyond the stage of the earliest cave men?"

There is but one answer.

That answer is "Yes!"

The World War was a terrible calamity. But it did not mean the end of things. On the contrary it brought about the coming of a new day.

It is easy to write a history of Greece and Rome or the middle ages. The actors who played their parts upon that long-forgotten stage are all dead. We can criticize them with a cool head. The audience that applauded their efforts has dispersed. Our remarks cannot possibly hurt their feelings.

But it is very difficult to give a true account of contemporary events. The problems that fill the minds of the people with whom we pass through life are our own problems, and they hurt us too much or they please us too well to be described with that fairness which is necessary when we are writing history and not blowing the trumpet of propaganda.

Often before have I warned you against the false impression that is created by the use of our so-called historical epochs which divide the story of man into four parts, the ancient world, the middle ages, the Renaissance and the Reformation, and modern times. The last of these terms is the most dangerous. The word "modern" implies that we, the people of the twentieth century, are at the top of human achievement. Fifty years ago the liberals of England who followed the leadership of Gladstone felt that the problem of a truly representative and democratic form of government had been solved forever by the second great Reform Bill, which gave workmen an equal share in the government with their employers. When Disraeli and his conservative friends talked of a dangerous "leap in the dark," they answered "No." They felt certain of their cause and trusted that henceforth all classes of society would cooperate to make the government of their common country a success. Since then many things have happened, and the few liberals who are still alive begin to understand that they were mistaken.

There is no definite answer to any historical problem.

Every generation must fight the good fight anew or perish as those sluggish animals of the prehistoric world have perished.

If you once get hold of this great truth you will get a new and much broader view of life. Then, go one step farther and try to imagine yourself in the position of your own descendants who will take your place in the year 10,000. They too will learn history. But what will they think of those short six thousand years during which we have kept a written record of our actions and of our thoughts? They will think of Napoleon as a contemporary of Tiglath Pileser, the Assyrian conqueror. Perhaps they will confuse him with Jenghiz Khan or Alexander the Macedonian. The Great War which has just come to an end will appear in the light of that long commercial conflict which settled the supremacy of the Mediterranean when Rome and Carthage fought during one hundred and twenty-eight years for the mastery of the sea. The Balkan troubles of the 19th century (the struggle for freedom of Serbia and Greece and Bulgaria and Montenegro) to them will seem a continuation of the disordered conditions caused by the Great Migrations. They will look at pictures of the Rheims cathedral which only yesterday was destroyed by German guns as we look upon a photograph of the Acropolis ruined two hundred and fifty years ago during a war between the Turks and the Venetians. They will regard the fear of death, which is still common among many people, as a childish superstition which was perhaps natural in a race of men who had burned witches as late as the year 1692. Even our hospitals and our laboratories and our operating rooms of which we are so proud will look like slightly improved workshops of alchemists and medieval surgeons.

And the reason for all this is simple. We modern men and women are not "modern" at all. On the contrary we still belong to the last generations of the cave-dwellers. The foundation for a new era was laid but yesterday. The human race was given its first chance to become truly civilized when it took courage to question all things and made "knowledge and understanding" the foundation upon which to create a more reasonable and sensible society of human beings. The Great War was the birth of this new world.

For a long time to come people will write mighty books to prove that this or that or the other person brought about the war. The Socialists will publish volumes in which they will accuse the "capitalists" of having brought about the war for "commercial gain." The capitalists will answer that they lost infinitely more through the war than they made—that their



THE SPREAD OF THE IMPERIAL IDEA

children were among the first to go and fight and be killed—and they will show how in every country the bankers tried their very best to avert the outbreak of hostilities. French historians will go through the register of German sins from the days of Charlemagne until the days of William of Hohenzollern and German historians will return the compliment and will go through the list of French horrors from the days of Charlemagne until the days of President Poincaré. And then they will establish to their own satisfaction that the other fellow was guilty of “causing the war.” Statesmen, dead and not yet dead, in all countries will take to their typewriters and explain how they tried to avert hostilities and how their wicked opponents forced them into it.

The historian, a hundred years hence, will not bother about these apologies and vindications. He will understand the real nature of the underlying causes and he will know that personal ambitions and personal wickedness and personal greed had very little to do with the final outburst. The original mistake which was responsible for all this misery was committed when our scientists began to create a new world of steel and iron and chemistry and electricity and forgot that the human mind is slower than the proverbial turtle, is lazier than the well-known sloth, and marches from one hundred to three hundred years behind the small group of courageous leaders.

A Zulu in a frock coat is still a Zulu. A dog trained to ride a bicycle and smoke a pipe is still a dog. And a human being with the mind of a sixteenth century tradesman driving a 1921 Rolls-Royce is still a human being with the mind of a sixteenth century tradesman.

If you do not understand this at first, read it again. It will become clearer to you in a moment and it will explain many things that have happened these last six years.

Perhaps I may give you another, more familiar, example, to show you what I mean. In the movie theaters, jokes and funny remarks are often thrown upon the screen. Watch the audience the next time you have a chance. A few people seem almost to inhale the words. It takes them but a second to read

the lines. Others are a bit slower. Still others take from twenty to thirty seconds. Finally those men and women who do not read any more than they can help, get the point when the brighter ones among the audience have already begun to decipher the next cut-in. It is not different in human life, as I shall now show you.

In a former chapter I have told you how the idea of the Roman Empire continued to live for a thousand years after the death of the last Roman emperor. It caused the establishment of a large number of imitation empires. It gave the Bishops of Rome a chance to make themselves the head of the entire Church, because they represented the idea of Roman world-supremacy. It drove a number of perfectly harmless barbarian chieftains into a career of crime and endless warfare, because they were forever under the spell of this magic word "Rome." All these people, popes, emperors, and plain fighting men, were not very different from you or me. But they lived in a world where the Roman tradition was a vital issue—something living—something which was remembered clearly by the father and the son and the grandson. And so they struggled and sacrificed themselves for a cause which to-day would not find a dozen recruits.

In still another chapter I have told you how the great religious wars took place more than a century after the first open act of the Reformation, and if you will compare the chapter on the Thirty Years War with that on Inventions, you will see that this ghastly butchery took place at a time when the first clumsy steam engines were already puffing in the laboratories of a number of French and German and English scientists. But the world at large took no interest in these strange contraptions, and went on with a grand theological discussion which to-day causes yawns, but no anger.

And so it goes. A thousand years from now, the historian will use the same words about Europe of the outgoing nineteenth century, and he will see how men were engaged upon terrific nationalistic struggles while the laboratories all around them were filled with serious folk who cared not one whit for

politics as long as they could force nature to surrender a few more of her million secrets.

You will gradually begin to understand what I am driving at. The engineer and the scientist and the chemist, within a single generation, filled Europe and America and Asia with their vast machines, with their telegraphs, their flying machines, their coal-tar products. They created a new world in which time and space were reduced to insignificance. They invented new products, and they made these so cheap that almost everyone could buy them. I have told you all this before, but it certainly will bear repeating.

To keep the ever-increasing number of factories going, the owners, who had also become the rulers of the land, needed raw materials and coal. Especially coal. Meanwhile the mass of the people were still thinking in terms of the sixteenth and seventeenth centuries and clinging to the old notions of the state as a dynastic or political organization. This clumsy medieval institution was then suddenly called upon to handle the highly modern problems of a mechanical and industrial world. It did its best, according to the rules of the game which had been laid down centuries before. The different states created enormous armies and gigantic navies which were used for the purpose of acquiring new possessions in distant lands. Wherever there was a tiny bit of land left, there arose an English or a French or a German or a Russian colony. If the natives objected, they were killed. In most cases they did not object, and were allowed to live peacefully, provided they did not interfere with the diamond mines or the coal mines or the oil mines or the gold mines or the rubber plantations, and they derived many benefits from the foreign occupation.

Sometimes it happened that two states in search of raw materials wanted the same piece of land at the same time. Then there was a war. This occurred fifteen years ago when Russia and Japan fought for the possession of certain territories which belonged to the Chinese people. Such conflicts, however, were the exception. No one really desired to fight. Indeed, the idea of fighting with armies and battleships and

submarines began to seem absurd to the men of the early 20th century. They associated the idea of violence with the long-ago age of unlimited monarchies and intriguing dynasties. Every day they read in their papers of still further inventions, of groups of English and American and German scientists who were working together in perfect friendship for the purpose of an advance in medicine or in astronomy. They lived in a busy world of trade and of commerce and factories. But only a few noticed that the development of the state—of the gigantic community of people who recognize certain common ideals—was lagging several hundred years behind. They tried to warn the others. But the others were occupied with their own affairs.

I have used so many similes that I must apologize for bringing in one more. The Ship of State (that old and trusted expression which is ever new and always picturesque) of the Egyptians and the Greeks and the Romans and the Venetians and the merchant adventurers of the seventeenth century had been a sturdy craft, constructed of well-seasoned wood and commanded by officers who knew both their crew and their vessel and who understood the limitations of the art of navigating which had been handed down to them by their ancestors. Then came the new age of iron and steel and machinery. First one part, then another of the old ship of state was changed. Her dimensions were increased. The sails were discarded for steam. Better living quarters were established, but more people were forced to go down into the stokehole, and while the work was safe and fairly remunerative, they did not like it as well as their old and more dangerous job in the rigging. Finally, and almost imperceptibly, the old wooden square-rigger had been transformed into a modern ocean liner. But the captain and the mates remained the same. They were appointed or elected in the same way as a hundred years before. They were taught the same system of navigation which had served the mariners of the fifteenth century. In their cabins hung the same charts and signal flags which had done service in the days of Louis XIV and Frederick the Great.

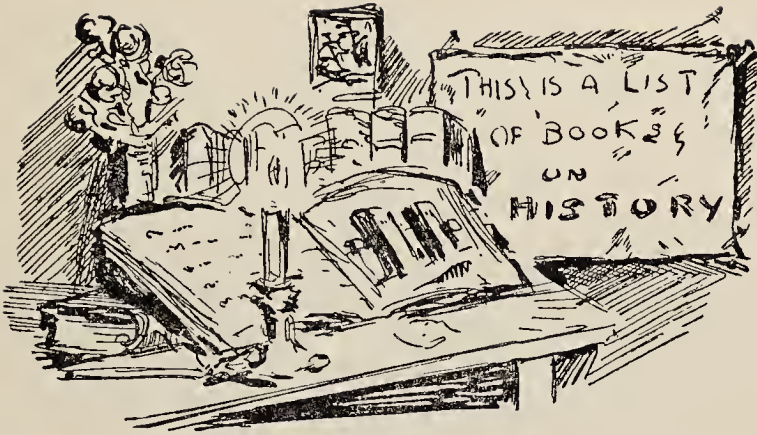
In short, they were (through no fault of their own) completely incompetent.

The sea of international politics is not very broad. When those imperial and colonial liners began to try and outrun each other, accidents were bound to happen. They did happen. You can still see the wreckage if you venture to pass through that part of the ocean.

And the moral of the story is a simple one. The world is in dreadful need of men who will assume the new leadership—who will have the courage of their own visions and who will recognize clearly that we are only at the beginning of the voyage, and have to learn an entirely new system of seamanship.

They will have to serve for years as mere apprentices. They will have to fight their way to the top against every possible form of opposition. When they reach the bridge, mutiny of an envious crew may cause their death. But some day, a man will arise who will bring the vessel safely to port, and he will be the hero of the ages





AN HISTORICAL READING LIST FOR CHILDREN

Prepared by Leonore St. John Power

The Days Before History

"How the Present Came From the Past," by Margaret E. Wells, Volume I.

How earliest man learned to make tools and build homes, and the stories he told about the fire-makers, the sun, and the frost. A simple, illustrated account of these things for children.

"The Story of Ab," by Stanley Waterloo.

A romantic tale of the time of the cave man. (A much simplified edition of this for little children is "Ab, the Cave Man," adapted by William Lewis Nida.)

"Industrial and Social History Series," by Katharine E. Dopp.

"The Tree Dwellers—The Age of Fear"

"The Early Cave-Men—The Age of Combat"

"The Later Cave-Men—The Age of the Chase"

"The Early Sea People—First Steps in the Conquest of the Waters"

"The Tent-Dwellers—The Early Fishing Men"

Very simple stories of the way in which man learned how to make pottery, how to weave and spin, and how to conquer land and sea.

"Ancient Man," written and drawn and done into color by Hendrik Willem Van Loon.

The beginning of civilization pictured and described in a new and fascinating fashion, with story maps showing exactly what happened in all parts of the world. A book for children of all ages.

The Dawn of History

"The Civilization of the Ancient Egyptians," by A. Bothwell Gosse.

"No country possesses so many wonders, and has such a number of works which defy description." An excellent, profusely illustrated account of the domestic life, amusements, art, religion, and occupations of these wonderful people.

"How the Present Came From the Past," by Margaret E. Wells, Volume II.

What the Egyptians, the Babylonians, the Assyrians, and the Persians contributed to civilization. This is brief and simple and may be used as a first book on the subject.

"Stories of Egyptian Gods and Heroes," by F. H. Brooksbank.

The beliefs of the Egyptians, the legend of Isis and Osiris, the builders of the Pyramids and the Temples, the Riddle of the Sphinx, all add to the fascination of this romantic picture of Egypt.

"Wonder Tales of the Ancient World," by Rev. James Baikie.

Tales of the Wizards, tales of Travel and Adventure, and legends of the Gods all gathered from ancient Egyptian literature.

"Ancient Assyria," by Rev. James Baikie.

Which tells of a city 2800 years ago with a street lined with beautiful enameled reliefs and with libraries of clay.

"The Bible for Young People," arranged from the King James version, with twenty-four full page illustrations from old masters.

"Old, Old Tales From the Old, Old Book," by Nora Archibald Smith.

"Written in the East these characters live forever in the West—they pervade the world." A good rendering of the Old Testament.

"The Jewish Fairy Book," translated and adapted by Gerald Friedlander.

Stories of great nobility and beauty from the Talmud and the old Jewish chap-books.

"Eastern Stories and Legends," by Marie L. Shedlock.

"The soldiers of Alexander who had settled in the East, wandering merchants of many nations and climes, crusading knights and hermits brought these Buddha Stories from the East to the West."

Stories of Greece and Rome

"The Story of the Golden Age," by James Baldwin.

Some of the most beautiful of the old Greek myths woven into the story

of the Odyssey make this book a good introduction to the glories of the Golden Age.

"A Wonder Book and Tanglewood Tales," by Nathaniel Hawthorne, with pictures by Maxfield Parrish.

"The Adventures of Odysseus and the Tale of Troy," by Padraic Colum, illustrated by Willy Pogany.

An attractive, poetically rendered account of "the world's greatest story."

"The Story of Rome," by Mary Macgregor, with twenty plates in color.

Attractively illustrated and simply presented story of Rome from the earliest times to the death of Augustus.

"Plutarch's Lives for Boys and Girls," retold by W. H. Weston.

"The Lays of Ancient Rome," by Lord Macaulay.

"The early history of Rome is indeed far more poetical than anything else in Latin Literature."

"Children of the Dawn," by Elsie Finnemore Buckley.

Old Greek tales of love, adventure, heroism, skill, achievement, or defeat exceptionally well told. Especially recommended for girls.

"The Heroes; or, Greek Fairy Tales for My Children," by Charles Kingsley.

"The Story of Greece," by Mary Macgregor, with nineteen plates in color by Walter Crane.

Attractively illustrated and simply presented—a good book to begin on.

Christianity

"The Story of Jesus," pictures from paintings by Giotto, Fra Angelico, Duccio, Ghirlandais, and Barnja-da-Siena. Descriptive text from the New Testament, selected and arranged by Ethel Natalie Dana.

A beautiful book and a beautiful way to present the Christ Story.

"A Child's Book of Saints," by William Canton.

Sympathetically told and charmingly written stories of men and women whose faith brought about strange miracles, and whose goodness to man and beast set the world wondering.

"The Seven Champions of Christendom," edited by F. J. H. Darton.

How the knights of old—St. George of England, St. Denis of France, St. James of Spain, and others—fought with enchanters and evil spirits to preserve the Kingdom of God. Fine old romances interestingly told for children.

"Stories From the Christian East," by Stephen Gaselee.

Unusual stories which have been translated from the Coptic, the Greek, the Latin, and the Ethiopic.

"Jerusalem and the Crusades," by Estelle Blyth, with eight plates in color.

Historical stories telling how children and priests, hermits, and knights all strove to keep the Cross in the East.

Stories of Legend and Chivalry

"Stories of Norse Heroes From the Eddas and Sagas," retold by E. M. Wilmot-Buxton.

These are tales which the Northmen tell concerning the wisdom of All-Father Odin, and how all things began and how they ended. A good book for all children, and for story-tellers.

"The Story of Siegfried," by James Baldwin.

A good introduction to this Northern hero whose strange and daring deeds fill the pages of the old sagas.

"The Story of King Arthur and His Knights," written and illustrated by Howard Pyle.

This, and the companion volumes, "The Story of the Champions of the Round Table," "The Story of Sir Launcelot and His Companions," "The Story of the Grail and the Passing of Arthur," form an incomparable collection for children.

"The Boy's King Arthur," edited by Sidney Lanier, illustrated by N. C. Wyeth.

A very good rendering of Malory's King Arthur, made especially attractive by the colored illustrations.

"Irish Fairy Tales," by James Stephens, illustrated by Arthur Rackham.

Beautifully pictured and poetically told legends of Ireland's epic hero Fionn. A book for the boy or girl who loves the old romances, and a book for story-telling or reading aloud.

"Stories of Charlemagne and the Twelve Peers of France," by A. J. Church.

Stories from the old French and English chronicles showing the romantic glamour surrounding the great Charlemagne and his crusading knights.

"The Merry Adventures of Robin Hood," written and illustrated by Howard Pyle.

Both in picture and in story this book holds first place in the hearts of children.

"A Book of Ballad Stories," by Mary Macleod.

Good prose versions of some of the famous old ballads sung by the minstrels of England and Scotland.

"The Story of Roland," by James Baldwin.

"There is, in short, no country in Europe, and no language, in which the exploits of Charlemagne and Roland have not at some time been

recounted and sung." This book will serve as a good introduction to a fine heroic character.

"The Boy's Froissart," being Sir John Froissart's Chronicles of Adventure, Battle, and Custom in England, France, Spain.

"Froissart sets the boy's mind upon manhood and the man's mind upon boyhood." An invaluable background for the future study of history.

"The Boy's Percy," being old ballads of War, Adventure, and Love from Percy's Reliques of Ancient English Poetry, edited by Sidney Lanier.

"He who walks in the way these following ballads point, will be manful in necessary fight, loyal in love, generous to the poor, tender in the household, prudent in living, merry upon occasion, and honest in all things."

"Tales of the Canterbury Pilgrims," retold from Chaucer and others by E. J. H. Darton.

"Sometimes a pilgrimage seemed nothing but an excuse for a lively and pleasant holiday, and the travelers often made themselves very merry on the road, with their jests and songs, and their flutes and fiddles and bagpipes." A good prose version much enjoyed by boys and girls.

"Joan of Arc," written and illustrated by M. Boutet de Monvel.

A very fine interpretation of the life of this great heroine. A book to be owned by every boy and girl.

"When Knights Were Bold," by Eva March Tappan.

Telling of the training of a knight, of the daily life in a castle, of pilgrimages and crusades, of merchant guilds, of schools and literature, in short, a full picture of life in the days of chivalry. A good book to supplement the romantic stories of the time.

Adventures in New Worlds

"A Book of Discovery," by M. B. Synge, fully illustrated from authentic sources and with maps.

A thoroughly fascinating book about the world's exploration from the earliest times to the discovery of the South Pole. A book to be owned by older boys and girls who like true tales of adventure.

"A Short History of Discovery From the Earliest Times to the Founding of the Colonies on the American Continent," written and done in color by Hendrik Van Loon.

"Dear Children: History is the most fascinating and entertaining and instructive of arts." A book to delight children of all ages.

"The Story of Marco Polo," by Noah Brooks.

"Olaf the Glorious," by Robert Leighton.

An historical story of the Viking age.

"The Conquerors of Mexico," retold from Prescott's "Conquest of Mexico,"
by Henry Gilbert.

"The Conquerors of Peru," retold from Prescott's "Conquest of Peru," by
Henry Gilbert.

"Vikings of the Pacific," by A. C. Laut.

Adventures of Bering the Dane; the outlaw hunters of Russia; Benyowsky, the Polish pirate; Cook and Vancouver; Drake, and other soldiers of fortune on the West Coast of America.

"The Argonauts of Faith," by Basil Mathews.

The Adventures of the *Mayflower* Pilgrims.

"Pathfinders of the West," by A. C. Laut.

The thrilling story of the adventures of the men who discovered the great Northwest.

"Beyond the Old Frontier," by George Bird Grinnell.

Adventures of Indian Fighters, Hunters, and Fur-Traders on the Pacific Coast.

"A History of Travel in America," by Seymour Dunbar, illustrated from old woodcuts and engravings. 4 volumes.

An interesting book for children who wish to understand the problems and difficulties their grandfathers had in the conquest of the West. This is a standard book upon the subject of early travel, but is so readable as to be of interest to older children.

"The Golden Book of the Dutch Navigators," by Hendrik Van Loon. Fully illustrated from old prints.

The World's Progress in Invention—Art—Music

"Gabriel and the Hour Book," by Evaleen Stein.

How a boy learned from the monks how to grind and mix the colors for illuminating the beautiful hand-printed books of the time, and how he himself made books that are now treasured in the museums of France and England.

"Historic Inventions," by Rupert S. Holland.

Stories of the invention of printing, the steam engine, the spinning-jenny, the safety-lamp, the sewing machine, electric light, and other wonders of mechanism.

"A History of Everyday Things in England," written and illustrated by Marjorie and C. V. B. Quennell. 2 Volumes.

A most fascinating book, profusely illustrated in black and white and

in color, giving a vivid picture of life in England from 1066-1799. It tells of wars and of home life, of amusements and occupations, of art and literature, of science and invention. A book to be owned by every boy and girl.

"First Steps in the Enjoyment of Pictures," by Maude I. G. Oliver.

A book designed to help children in their appreciation of art by giving them technical knowledge of the media, the draughtsmanship, the composition, and the technique of well-known American pictures.

"Knights of Art," by Amy Steedman.

Stories of Italian Painters. Attractively illustrated in color from old masters.

"Masters of Music," by Anna Alice Chapin.

"Story Lives of Men of Science," by F. J. Rowbotham.

"All About Treasures of the Earth," by Frederick A. Talbot.

A book that tells many interesting things about coal, salt, iron, rare metals, and precious stones.

"The Boys' Book of New Inventions," by Harry E. Maule.

An account of the machines and mechanical processes that are making the history of our time more dramatic than that of any other age since the world began.

"Masters of Space," by Walter Kellogg Towers.

Stories of the wonders of telegraphing through the air and beneath the sea with signals, and of speaking across continents.

"All About Railways," by F. S. Hartnell.

"The Man-of-War, What She Has Done and What She Is Doing," by Commander E. Hamilton Currey.

True stories about galleys and pirate ships, about the Spanish Main and famous frigates, and about slave-hunting expeditions in the days of old.

The Democracy of To-Day

"The Land of Fair Play," by Geoffrey Parsons.

"This book aims to make clear the great, unseen services that America renders each of us, and the active devotion each of us must yield in return for America to endure." An excellent book on our government for boys and girls.

"The American Idea as Expounded by American Statesmen," compiled by Joseph B. Gilder.

A good collection, including the Declaration of Independence, the

Constitution of the United States, the Monroe Doctrine, and the famous speeches of Washington, Lincoln, Webster, and Roosevelt.

"The Making of an American," by Jacob A. Riis.

The true story of a Danish boy who became one of America's finest citizens.

"The Promised Land," by Mary Antin.

A true story about a little immigrant. "Before we came, the New World knew not the Old; but since we have begun to come, the Young World has taken the Old by the hand, and the two are learning to march side by side, seeking a common destiny."

QUESTIONS AND EXERCISES

TO THE TEACHER

When I was a small boy and was taught my first history, I was supposed to see everything with my ears.

I did not find it easy and I began to draw pictures. But I was not supposed to draw pictures. I was supposed to sit still and to learn things by heart. Pictures were considered a "waste of time," and my juvenile artistic ambitions were not encouraged.

I mention this personal fact because it has to do with the system which I tried to follow in this book.

That pictures belong to a history-book was recognized several years ago. Practically all the better American textbooks (and there are many) are now illustrated.

But I am still looking for something along different lines. Let me try and explain what I mean.

There may be children who do not like to draw, but they are very rare. It is true that most boys and girls soon become self-conscious and drop the habit of scribbling and begin to copy Harrison Fisher sofa-pillows. But if you try to get hold of them before they have reached that stage, you may be able to do something with them if you follow the suggestions of the next few pages.

When I wrote the "Story of Mankind," I had a definite goal in view. I wanted to write one short book that should show the absolute "unity" of all history. Next, I wanted to give children and grown-ups a taste for history. Finally, I tried to visualize history.

We live in a time of "movies." Every child is familiar with "living pictures." Why not allow him to reevaluate his own historical ideas into such images as please him best?

Let us understand each other. I do not want to make history a pleasant afternoon's entertainment. History cannot be taught without a skeleton of dates and fixed facts, and these have to be learned. But it is possible to associate such dates with certain home-made pothooks which will stick in the memory of the average boy and girl for an astonishingly long period.

When I explain this to teachers, they often answer, "Yes, but we cannot all be artists, and many of us do not know how to draw."

That, however, is not necessary. Let the children make the drawings after their own fashion. A pencil and a fountain pen are now the common possession of almost everyone. Paper is not expensive, and a ten-cent box of crayons will last for almost half a year.

Do not try to obtain the necessary results entirely by the picture-problems which I shall suggest. Use the old system, too, or such parts of it as you think best for your particular class of boys and girls. Once in a while, however, you will find it useful to insist upon a few animated maps and some imaginary scenery. If your experience coincides with mine, you will be agreeably surprised.

Children too often share the opinion of their parents that history is not a very profitable investment of either time or energy. Once that prejudice has been overcome, you will be able to give your boys and girls a splendid hobby for the rest of their lives. And you will conquer it the moment you allow your pupils to "write and illustrate their own history."

Give them a scrapbook. Let them put down their own version of those events which you have mentioned, and then let them add their own illustrations. The latter will often be fearful and wonderful. But they will mean something to the boy or girl who made them.

After a while, this system will turn the whole class into a cheerful historical laboratory and it will create that healthy enthusiasm without which no subject can ever be fairly taught.

THE SETTING OF THE STAGE

1. Take a walk in the outskirts of your city or village. Try to discover what sort of a landscape you happen to live in. Write a short paper upon this subject and draw the countryside, with which you have become familiar, as you imagine it to have looked a hundred thousand years ago.

2. Write a short paper upon the difference in size of the bodies and brains of a number of animals with which you are thoroughly familiar, such as cats and dogs and pigs and cows.

3. Tell us what you have observed of the intelligence of the animals with which you are familiar. Cats and dogs and horses often seem to reason. How far does this reasoning go and where does it stop short of human reasoning? Have you ever had a dog or a cat who did things which were almost human in the application of reason to a complicated problem such as getting food out of a cupboard or remembering the shortest road to a given object?

4. Tell your own story of the beginning of things, and if you have been taught the Biblical story of creation, tell that in your own words.

5. How about some pictures, showing the world during the age of the great reptiles and even before that, when there were only plants?

6. Take a walk throught the country with your eyes wide open and then enumerate the many things which do not seem to have changed since the beginning of time.

OUR EARLIEST ANCESTORS AND PREHISTORIC MAN

1. Make a picture showing a family of the earliest creatures who walked on their hind legs and lived among the trees of the forests and in the plains. Do you think that they lived very differently from many of the better-class animals who are our daily companions? For example, are not many animals more cleanly in their habits of eating and drinking and home-making than the earliest men?

2. Study the life of the cave man. Make a picture of his cave. How do you think that he arranged his "home"?

3. If you happen to live near a cave, describe how you would arrange things if suddenly all cities burned down and you had to go back to the cave to be protected against wind and rain.

4. Get some clay or putty and make the simplest bowls and cups and whatever else a cave family needed to prepare its daily food.

5. Did you ever hear of Eskimos? Do you think they are really the survivors of a race who lived during the stone age amidst the glaciers of Europe? Tell about their lives. Try to make a snow house and see what the world looks like from the inside.

6. If there is a museum of such things near by, look at the stone axes and the stone arrowheads of our own Indians. Compare them with our modern weapons and tools.

7. How would you have spent the day if you had been a cave man?

8. How would you have spent the day if you had been a cave woman?

9. Do you think it would have been any fun to be a child living in a cave? Would you have been allowed to play or would you have been made to work as soon as you could handle a stone knife?

10. Did you ever try to discover how we happen to wear just the sort of clothes we do wear nowadays? Can you imagine the original use of our modern collar? How did our shoes become just the sort of shoes we wear? Are we always going to wear the clothes of to-day?

11. Women still wear the skins of dead animals. Which animals are they?

12. Couldn't you help one another to write a cave-man play?

HIEROGLYPHICS

1. Sit down and think very hard and then discover a sign-language of your own. Write one another letters in it.

2. You have all read how the Indians used to talk to each other with signs. Try to tell one another something with the help of signs. Pretend that you do not know a word of Russian and have come into a Russian town and want something to eat and to drink and to find out where the station is and when the next train goes.

3. You have read that little sentence of "I believe I saw a giraffe." I have tried terribly hard to discover more sentences like that which would be hieroglyphically correct. I have not been able to find any, but there must be others. Can you help me to do something with words like "beware" or "behoove" or "island"?

THE NILE VALLEY

1. If you were stranded alone on an uninhabited island, what would you do first?

2. What is the book, which every boy and girl has read, which tells the story of a man who was shipwrecked and who all alone "created civilization anew"?

3. What would you yourself do the moment you were certain of enough things to eat and drink? Would you go fishing for the fun of it? Or hunting? Even when it was cold and raining?

4. Would you invent things, or would you rather make pictures? And if you had no paper or pencil, how would you make these pictures?

5. Were the Egyptians the only people who ever believed that man has an immortal soul?

6. What did our own Indians do with their dead? Have you ever read of strange customs among native people who bury their dead in trees or in caves? Are we very different from the Egyptians in the way in which we treat our dead? In what particular way are we different?

7. How would you build a pyramid with modern machinery?

THE STORY OF EGYPT

1. Where are the centers of our modern civilization? Are our big cities situated in the heart of the plains or are they near the mouths of rivers?

2. If Egypt were a modern state, where do you think that the capital would be?

3. Draw a cross-section picture of the succeeding forms of government of Egypt. Use the cross-section picture of the mound of Troy on page 44 as your example.

4. Get an atlas and make an animated map of Egypt and put in whatever you think necessary. The picture of prehistoric Europe on page 14 will show you what I mean.

5. Would you have been happy in Egypt? In what way do you think the civilization of the Egyptians better than ours? And why would you have been rather uncomfortable as an Egyptian peasant or even as an Egyptian king?

MESOPOTAMIA

1. Give an example in our own country of several river valleys which have attracted large numbers of people.
2. Would you rather live in the plains or on the banks of a river or near the seashore?
3. Was the Melting Pot of old Mesopotamia in any way like the modern Melting Pot of America? What are some of the troubles connected with creating a new civilization? For example, what happens when you put Irishmen and Russians and Italians and Jews and Japanese together and ask them to order a dinner? What becomes of the original stock of a country (like our Indians) when millions of new people settle in the country?

THE SUMERIANS

1. If you can get hold of some clay, try to make a few of our own letters with the help of a nail. What letters would have to be changed if you tried to write rapidly?
2. What were the disadvantages of nail-writing?
3. Draw a picture of Babylon as you imagine it to have been.
4. When you realize what great mathematical and scientific and astronomical discoveries the Babylonians and Chaldeans made with the help of very crude instruments, and when you remember that our own scientific progress is so very slow, do you think that we are so much cleverer than those ancient people whose cities have disappeared from the face of the earth?
5. Can you imagine your own town or a big city like New York as it will be three thousand years from now, if for some reason civilization moves farther westward, as it very well may?
6. Suppose that you had told a professor of history in one of the schools maintained by Hammurabi that Babylon would soon cease to be the center of the civilized world and would become a forgotten rubbish-heap, what would he have answered?

7. Are we quite certain that the fate of Babylonia and Assyria does not await us, and what must we do to escape such a future?

MOSES

1. Make a map of the wanderings of the Jews.
2. In what way did Abraham resemble some of our own famous pioneers?
3. Write down, in your own words, the great moral law of Moses.
4. Compare the contributions made to our own civilization by the Egyptians, by the Babylonians, and by the Jews.

THE PHOENICIANS

1. Make a map of Europe showing the colonial possessions of the Phoenicians. Where can you find such a map? In any historical atlas. Please remember that you will have to use the regular historical atlas and quite a large number of other books in connection with THE STORY OF MANKIND. You can make your maps as much "alive" as you like, but you will have to get the main geographical facts from an ordinary atlas.
2. Tell the story of our alphabet. Why is the Russian alphabet different from ours?

THE INDO-EUROPEANS

1. What are the most important races of the world to-day, and where do they live?
2. Did you ever hear of races which have completely died out? If so, what races are they? You ought to know, for some that are dying out right now are living not a million miles away.
3. Is there any danger of our own race dying out? Remember what I asked you about the ruins of Babylon.

THE ÆGEAN SEA

1. Tell the story of the Island Bridge of the Ægean Sea.
2. Have there been other civilizations which traveled by

way of a lot of little islands? How are you to find out? Once more I ask you to look at your atlas. See whether you can find any such regular rows of little islands in other parts of the world. Then discover for yourself whether they served as an actual "bridge" for a civilization crossing from one continent to another or whether they just happen to be of some slight geographical importance without any further historical meaning.

Questions like these are much harder than those usually found in textbooks. They will make you use your own power of reasoning, and that is not a bad thing. You will need it later in life.

3. Make a picture of a Cretan "colony."
4. Compare such an old Cretan colony with the first settlements of the white men on the coast of North America.
5. What did the Cretans do for us?

THE GREEKS

1. Describe the coming of the Greeks and make an animated map of the conquest of the Ægean world by the Greeks.

2. Read all the books you can get which tell the story of the Trojan War.

3. What was the Trojan War? A quarrel over the stolen wife of a Greek prince, or a quarrel between two different races, or a fight for the possession of a commercial route?

4. If we could read the Trojan side of the famous siege, in what would it be different from that which has come down to us from the Greeks?

5. Which cities in our modern world would be attacked first of all if our planet were invaded by people from Mars or Saturn?

6. Could New York ever become another Cnossos?

THE GREEK CITIES

1. Tell all you know about the lives of the Greek gods. Do you like the character of Zeus?

2. In what way was life in a Greek city different from that in a modern American town?

3. Could we learn anything at all from the Greeks? If so, what?

4. And what could the Greeks have learned to advantage from us?

5. Have there always been nations? Or is the Nation, in the modern sense of the word (meaning a large and highly organized community of people), something new? Were there any nations three thousand years ago? And what would a Greek have thought of our large modern states? Would he have liked them?

6. If a Greek were told that our government last year spent two billion dollars for warlike purposes and only six thousand dollars for the fine arts, what would his comment be?

GREEK SELF-GOVERNMENT

1. Were the Greek city-states really "democracies" in our modern sense of the word?

2. How many people voted in a Greek state?

3. What would our own country look like if it were governed along the lines of a Greek city-state?

4. Did the Greeks believe that all men were equally capable of taking part in the government of a city or country?

5. What sort of people did they allow to rule their city?

6. What would Solon think of our government if he came back to life to-day?

I know perfectly well there are several answers to such questions, all of which are more or less correct. You are studying history now and you are not solving problems in mathematics or in chemistry. History deals with human beings and as human beings are strange creatures and refuse to behave like machines, there are several sides to every historical problem. But I want you to use your brains and your own reasoning power to try to get into the other fellow's skin. Suppose that you were Solon and that you were suddenly taken

from Athens to New York. What would you, with your Greek background, like best in America, and what would you dislike most of all?

GREEK LIFE

1. What would you have been in a Greek city? Could you have aspired to a high office? Do you have the necessary qualifications?

2. Would you have had the same chance to improve your condition of life in a Greek city, three thousand years ago, that you have to-day in America?

3. Would you have liked to live in Athens or in Sparta, and if not, why not?

4. What would an ancient Greek think of our hurried modern way of living?

5. How could we rearrange our modern life so that it would be more like the best expression of the ancient Greek spirit?

THE GREEK THEATER

Get the whole class together and try to write and act a Greek play of your own. And by the way, get into the habit of going to a library and finding the necessary books upon any given subject. Do not forever wait until everything has been done for you by your teacher. Do things *yourself*. Don't ask, "What Greek comedies ought we to look at to get an idea of a Greek play?" or "Can't the teacher get them for us?" Of course she can, but you are not going to learn anything when you don't have to take a little trouble on your own account. Let the library be your historical laboratory. In every class, there are usually a few boys and girls who like to write plays. Others take to acting. Others are good at painting scenery, not to mention the necessary stage-hands and musicians. Take an incident in the Trojan War or in the struggle between Athens and Sparta and make a Greek play out of it and give a performance in the Greek style.

THE PERSIAN WARS

1. What would have become of Europe if the Greeks had not been victorious in the wars against Persia?

2. Were the Persian wars merely a struggle for conquest, or were they something much more primitive, a violent clash between two different sorts of civilization?

3. What could a short Persian domination have taught the Greeks to their own great advantage?

4. Some of the boys and girls I have taught used to reenact a famous battle, like that of Marathon, with the help of toy soldiers. They used to provide the necessary landscape themselves. Could you not do the same thing for Marathon and Thermopylae? And, by the way, if you happen to think of a nice idea for a new problem, why not tell your teacher? She will probably be very grateful and will tell you so.

ATHENS *vs.* SPARTA

1. What ought Athens and Sparta to have done to assure the safety of all Greece? Could they ever have found a common basis for peace?

2. Do you know anything about recent European history? Would Pericles, if he came back to-day, find the world much changed or not?

3. After Athens had lost her power, she became even more famous as a center of learning and art. Look at the map of Europe. Can you find any countries which used to be the heart of vast empires and which have lost all political importance but which fully do their share of the day's work? For example, look at the Norwegians, who once ruled the greater part of northwestern Europe. To-day their country is very small but they have produced a host of famous men and women who have done better work for humanity than the citizens of many of the most powerful empires. Can you find other countries like that?

ALEXANDER THE GREAT

1. What was the great work done by Alexander the Macedonian?
2. How would the world look to-day if Alexander had not lived and fought and perhaps died at just the right moment?
3. Does the world need great men like Alexander, or are they harmful to the course of progress?
4. Suppose that you had been Alexander and had had his chance, what would you have done? Would you have stayed in Macedonia?

ROME AND CARTHAGE

1. Make a map of the western Mediterranean, and show how Rome and Carthage were trying to extend their "spheres of influence."
2. Are there still any "spheres of influence" left in the world?
3. What happens when two such circles run across each other? When two nations want the same coal mines or oil fields?
4. Suppose that Carthage had won the war. In what way would the world be different to-day?
5. Compare the policy of Rome toward her citizens with the policy of Carthage. Are we like the Romans or like the Carthaginians in that respect?
6. Rome won the war against Carthage because she had the better navy. Who won the great European war which ended in 1918?
7. What would have happened during the last great European war if the Allies had not controlled the sea?
8. What do you think of Hannibal? What mistakes did he make, or was he not responsible for the final defeat of Carthage?
9. Who are your greatest heroes up to the time of Hannibal?

THE RISE OF ROME

1. I have told you how Rome happened. Now look at our own history and the conquest of our West. How did your own town "happen"? Are we not in many ways like the old Romans?

2. An animated map, if you please, of the Roman Empire just before the first war with Carthage and three hundred years later.

3. And still another animated map showing how "Civilization travels westward."

THE ROMAN CONQUEST

1. First of all, can you find in any atlas a map which will give you a chance to draw one of your own, showing the main highroads of the Roman Empire? What would our country be to-day without railroads? How could Rome have survived without an excellent system of roads?

2. Compare the Roman Empire with the Union of semi-independent states which make up our own country.

3. How would you have liked to be a Roman citizen in the time of the Gracchi? On which side would you have fought? After all, do you think that such troubles as occurred in Rome two thousand years ago were entirely different from the problems which vex us? A Roman citizen wore a toga and we wear a coat, but are we really so very different from each other?

4. Suppose that you had been a Roman senator and that you had been asked to suggest ways and means to save the fast crumbling empire from ruin. What would you have suggested?

These are entirely theoretical questions. I know it. But you will be well repaid for your trouble if you try to get your ideas upon such "theoretical subjects" neatly ordered and expressed with due respect for logic and detail. Theory and practice, as you will discover, are close neighbors.

JOSHUA OF NAZARETH

1. Tell the story of Jesus in your own words, as you have learned it from the gospels.

2. Another hard question. Suppose that you had been a young Roman, taught from childhood to respect the old Roman gods, what would you have done if a man from a foreign and distant land had appeared in the streets of your Italian town and had told you that you were all wrong and that you must give up Jupiter and Mars and Neptune and accept another form of religion which was entirely foreign to your nature? Do you think that the choice would have been easy?

THE FALL OF ROME

1. Draw an animated map showing by the use of your colored pencils how the Roman Empire gradually crumbled away.

2. What were the real causes for the fall of Rome?

3. A Roman of the fourth century probably did not know that his country was going to ruin. Suppose that you were such a Roman and that some wise person with the power of prophecy told you what was going to happen during the next two hundred years, would you have believed him? And what arguments would you have used to show him the absurdities of his dreams?

4. How did the invading barbarians live? And where did they come from?

5. Is there any further danger of our civilization being overrun by another set of barbarians?

6. If some bright Roman had invented gunpowder in the third century of our era, would the barbarians with their bows and arrows have been able to crush Rome?

7. Write the diary of an imaginary Roman soldier during the period of the great invasions and let him tell of the different countries to which he had been called to hold the frontiers against the Goths and the Vandals.

8. Try something new. Write the story of the fall of an

imaginary Roman city, conquered by the Barbarians, and write it as it would appear in a modern newspaper.

9. I cannot promise that this will make you great journalists, but such exercises will give you just the point of view which I am trying to hammer into your more or less willing brains. You have read a good deal of history by now. Suppose that you try to write the newspaper story of the battle of Marathon, of the battle of the Thermopylæ, and of the Expeditionary Force of Hannibal. And describe, as a modern newspaper man would do it, the last days of Hannibal. You will not contribute much to history, but you will get a great deal of training in observing things.

THE RISE OF THE CHURCH

1. There is a proverb which says, "All roads lead to Rome." Why is that true to-day, as it was two thousand and a thousand years ago?

2. In the fourth century Rome ceased to be the political center of the world, but what did it become?

3. Look around you. Look for a couple of days. How much of the old Roman civilization has crossed the ocean and is part of your own life?

4. How did it happen that the wild barbarians took to Christianity more readily than the highly civilized Romans?

5. If you had become converted to Christianity in the sixth century, what sort of work would you have preferred—to be a missionary or to stay at home?

6. Take twenty lines of any book and rewrite them—carefully omitting all words which seem to be of Roman origin. How much remains of the sentence?

MOHAMMED

1. A map, if you please, of Arabia.

2. How does it happen that so many people living in the desert like Moses and Mohammed take an intense interest in the affair of their souls? Would Mohammed have had time for

meditation and solitude if he had been born near the noise of an elevated railway and had been brought up in one of our modern slums?

3. What would we probably do if a truck-driver should suddenly throw up his job of driving a car between Philadelphia and New York and tell us that he had messages for us from Allah and that we must accept him as a great prophet of Allah? Of course we would. To what do you ascribe the final success of Mohammed in the face of all those tremendous difficulties?

4. Is Mohammed dead to-day? Ask anyone who has followed the events in Asia Minor these last two years what has happened in Turkey.

5. Why does Mohammedanism have such a hold upon people, and why does it attract any races which are not interested in Christianity?

6. Why did Europe, during the first thirteen centuries of our era, resemble a besieged city? How often were the Mohammedans almost successful in breaking through the barriers of the West?

7. Were not our ancestors a bit careless in their indifferent attitude toward Byzantium? Would you, if you had been a Frenchman of the fifteenth century, have allowed Constantinople to be captured without lending your help in defense of the city?

8. Can you discover anything in any books or encyclopedias about that strange country called Byzantium?

9. Suppose that there should be another danger of a Mohammedan invasion of Europe, what would we in America do? Or would we be like the people of France and Germany in the fifteenth century, who refused to help Byzantium?

CHARLEMAGNE

1. Charlemagne was a great "frontier fighter." Tell us why.

2. Make an animated map of the life and the work of Charlemagne.

3. There are endless books dealing with the period of Charlemagne and his great contemporaries like King Alfred, who lived across the Channel. Get hold of those books and read them. Then come together and let each one of you tell the others one of the stories of the Grail or of the Round Table.

4. Can you think of a nobler character in history than old Roland, who died at Roncevaux? Perhaps you can, but then give us your reasons.

5. Is the spirit of loyalty and faithfulness which showed itself so magnificently in the character of Roland dead? Can you give any modern examples?

THE NORSEMEN

1. Do you know anything at all about carpentering? Suppose that you make a model of a Norse ship of the eighth century.

2. Make an animated map of the wandering of the Norsemen.

3. Can you get hold of an atlas showing the currents of the North Atlantic and of the prevailing winds? Discoveries are rarely accidental or detached facts. They hang together with such things as currents and winds. Why was it easier for the Norsemen to reach Iceland and Greenland and America than it would have been for the Indians to sail to Europe?

4. Europe would have been a strange continent if the Indians had reached Norway in the eleventh century, long before the discovery of gunpowder. Can you imagine such a state of affairs? Write a short paper on the subject. Call it something like this: "The story of the first Indian colonies on the coast of Norway, and why they failed," or "The voyage of Noma the Red to the unknown lands of the Far East."

FEUDALISM

1. Nowadays, people are very apt to say unpleasant things of Feudalism, but was it really such a bad system?

2. Why did Feudalism work successfully for such a long time?

3. Make a drawing of a medieval community, showing the relation between serf and nobleman and priest and burgher.

4. What did the monks do for civilization during the early middle ages?

5. What did the much-abused knights do?

6. Who does the work of the monks and the knights nowadays?

7. In several books (in the *Britannica* for instance) you can find pictures of castles and walled cities of the middle ages. Cannot you reconstruct such a town with the help of clay and some odds and ends which you can get out of your carpentering shop?

CHIVALRY

I suggest that you read this chapter and discuss it with your Scout Master. Perhaps you are not a Boy Scout. But why not?

POPE *vs.* EMPEROR

1. What did I tell you about "spheres of influence" when we discussed the rivalry between Rome and Carthage? Does the story of the struggle between Emperor and Pope suggest anything like that?

2. The circles in this case did not only touch each other on the flat surface of the earth. What about that?

3. Is there still such a conflict in our own day?

4. What do you know about the Holy Roman Empire? Not much, if you have read only this book. Whatever you do, never repeat merely what I have told you. Read as much as you can. Then try to reach your own conclusions. Parrots are very pretty birds, but they are of little use when it comes to a serious discussion. Learn to use your own brains. Do not copy me.

5. If you had lived in the eleventh century, would you have been for or against Henry IV and why?

THE CRUSADERS

1. Maps of the Crusades, if you please. They will depend

upon the amount of time your teacher intends to give to the Crusades. But show at least the land route and the sea route to the Holy Land.

2. Can you find out in the encyclopedia what became of Greece after the first disorders of the dark ages? Was Athens still a city, and who ruled Athens?

3. Nowadays we say, "Go West, young man," and our civilization is moving westward. But how did it appear to be moving in the thirteenth century?

4. I wish that you would try to get some good photographs or, if possible, see some moving pictures of Venice. Then you would see for yourself what the people of the so-called dark ages managed to do with the money they made out of their commerce.

5. Did the Crusades do any good to the cause of the persecuted pilgrims who visited the Holy Land?

6. But the Crusades did an enormous amount for the civilization of western Europe. Why? And how?

7. Read *The Talisman*, if you have not already done so. Who was more of a gentleman, the European or the Turk? Or had they both their good points and their bad ones?

8. Why would it be impossible to-day to get men to go upon a Crusade?

9. But is the spirit of crusading entirely dead?

THE MEDIEVAL CITY

1. Where would you rather live, in the city or in the country?

2. What has made our country what it is to-day, the city, the village, or the country?

3. What is the most important to-day, the city, the village, or the farm?

4. In what ways do our modern cities differ from the medieval towns?

5. Have you ever seen any pictures of medieval cities? Can you get a few such pictures together and draw a medieval city of your own?

6. How did the medieval tailor or baker do business?
7. What advantages were there in the guild system, and what disadvantages? Have we anything nowadays which resembles the medieval guild?
8. Write a short paper upon "Gunpowder and Democracy" and describe the influence of the invention of the new weapon called the "gun" upon the political development of the middle ages.
9. Was there any "money" in the middle-ages? Was there much of it or little?

MEDIEVAL SELF-GOVERNMENT

1. Describe the origin of the parliamentary system of government.
2. Did the Greeks have a parliamentary system, or was their government more like our own old-time town-meeting?
3. You have probably read *Ivanhoe*. Was the Richard of that book really very much like the Richard of history?
4. What are the oldest republics in the world?
5. Why is a republican and representative form of government so very difficult to maintain? What are its greatest advantages?

THE MEDIEVAL WORLD

1. In what way was the medieval world entirely different from ours?
2. Why would we probably be very unhappy in a medieval city?
3. Was there much chance for the man of ambition in a medieval town?
4. Do we feel quite as certain of our livelihood as the average man of the middle ages who had learned a trade and who belonged to one of the established classes of society or to a good guild? What was the disadvantage of such "safety?"
5. Do you think the title of the "dark ages" quite fair? Are we really so very different from those people who according to our notions lived in "darkness?" Would not a Florentine of

the twelfth century find much in our mode of living which would not be to his taste?

MEDIEVAL TRADE

1. A large map, if you please, with all the trade routes of the middle ages.

2. Write a short paper and describe the origin of Venice and Genoa, and give the importance of those cities as the greatest colonial powers of the middle ages.

3. What did Marco Polo do, and how much of his story was true and how much imaginary? In order to know this, you must have read his *Travels*. Go ahead and read them. I don't know where you can find the book in your town. I know where I can get a copy whenever I need one. I had to find out for myself. Do likewise. The librarian will help you.

4. What was the Hansa?

5. What happened to those people of the middle ages, once they were able to leave the sheltering walls of their cities and monasteries and castles and could visit each other and exchange ideas without fear of sudden attack and equally sudden death?

6. How did trade and commerce help civilization in the middle ages?

7. Do they always help civilization? For example, in distant African ports or along the coast of China?

8. How did the people of the middle ages keep informed of what was happening in the world, since they had no newspapers?

THE RENAISSANCE

1. How did the universities begin?

2. What did the universities try to do? How did they influence the thought and the actions of men and women of the middle ages?

3. Are the universities as important to-day as they were six hundred years ago?

4. What do you know about the Troubadours?

5. Have you ever tried to do something the Troubadours did? Turn a common event of the day into a short piece of poetry. Try it.

6. Did the people of the middle ages feel that they belong to a "nation" as we do nowadays? Or to an empire, as the Romans did?

7. What was the advantage of a world-language like Latin during the middle ages?

8. Why not another world-language to-day? Would the consciousness of belonging to this or that or the other nation (which we have to-day) make it more difficult for people to accept a common language?

9. Tell what you know of as many universities as you have read about.

10. What do you know about Dante? Why is he such an important historical figure?

11. In what way is the Renaissance quite different from our own time? Do we think that art is a very important part of our daily lives?

12. Can you imagine the people of your own town going to the station to do homage to a great poet who is honoring their town with a visit? Or getting excited about a new manuscript of a speech made two thousand years ago by Cicero? And why not? Would the Renaissance have been interested in a great baseball-player?

13. What sort of man was Savonarola? Are there always people like him in every country?

14. Why was Italy predestined to become the center of the great movement which we now call the Renaissance? Why did it not start in Norway or in Russia or in Massachusetts?

15. Do you think that the Renaissance has influenced our own lives?

16. Is there a chance for another renaissance within our own lifetime? I think so, but do you?

17. In what way does our world resemble the period following the last half of the middle ages?

18. If one of the great Renaissance painters or sculptors

came to your own town, what would he like and what would he dislike?

19. If you had had your own choice, in what period of the world's history (as described thus far in *THE STORY OF MANKIND*) would you have liked to be born?

20. How many of you would have preferred to be alive during the Renaissance?

EPILOGUE

We hope that this book will be used by all sorts of teachers with all sorts of prejudices and preferences.

Some of them will be bound by the rules of religious schools.

Others again will have to obey certain instructions of a different nature.

We do not want to force our opinions upon anyone. We have merely tried to show what sort of questions we ourselves would ask if we happened to use *THE STORY OF MANKIND* as a textbook.

We are dreadfully afraid of laying down the law for a new and fixed "historical system." The time for such a drastic step has not yet come. We therefore offer these few questions merely as hints.

The exercises for the following chapters we shall leave entirely to the discretion of the teachers.

It is impossible for one man to invent an entirely new system of instruction. He needs the help of all those who are engaged in the same sort of work. If those teachers who take a serious interest in "humanizing" history will give me the benefit of their suggestions and their advice, we may be able, together, to create something new and useful.

And with my politest bow, I utter an anticipatory "Thank you."

HENDRIK WILLEM VAN LOON.

INDEX

INDEX OF PROPER NAMES

The numbers refer to pages. Where several references are given, the pages on which the principal description is to be found are indicated by heavier type.

- Abdallah (äb'däl'là), 129
 Abelard (äb'ë-lärd), 202
 Abu-Bekr (ä'bōō-bëk'r), 130, 133
 Abyssinia (äb'ys-sñ'í-à), 223, 433
 Achaeans, 50, 77
 Acre, 164
 Acropolis (a-kröp'ō-lís), 55, 73, 376, 422, 439
 Actium, 109
 Adams, John, 324
 Aden, 223
 Adrianople (äd'rí-än-ō'p'l), 120
 Adriatic Sea (äd'rí-ät'ík), 48, 164
 Aegeans (ē-jē'ans), 50, 51, 69
 Aegean Sea (ē-jē'an), 39, 42, **43-48**, 52, 70, 71, 81, 86, 193
 Aeschylus (ës'kí-lüs), 62, 67
 Africa, 10, 16, 17, 21, 81, 83, 99, 104, 134, 194, 221, 223, 228, 230, 233, 245, 256, 263, 314, 377, 408, 433
 Ahmed (äh'mëd), 129
 Aix-la-Chapelle, 136
 Ajaccio (ä-yät'chō), 340
 Akkadians, 31, 32
 Alaric (äl'á-rík), 120
 Alba, Duke of, 245, 260
 Albany, 395
 Albert of Sardinia, 381
 Alcibiades (äl'sí-bí'a-dëz), 76
 Aldus, 215
 Alemanni, 120
 Alembert, d' (dá'län'bâr'), 328
 Alexander of Battenberg, 436
 Alexander the Great, 27, 33, 55, **77-79**, 99, 105, 128, 129, 153, 185, 223, 341, 439
 Alexander I of Russia, 346, 356, **359-361**, 364, 369, 374, 375, 379, 389
 Alexander II of Russia, 409, 436
 Alexander VI, Pope, 230, 250
 Alexandria, 27, 106, 185, 392
 Alexis, 300
 Alexis, Emperor, 160
 Algarve (äl-gär'vë), 221
 Algiers (äl-jërz'), 433
 Ali, 133
 Allia River, 91
 Alphonso III, 221
 Alps, 86, 93, 96, 103, 105, 135, 138, 154, 157, 162, 204, 247
 Alsace (äl-säs'), 268
 America, 21, 200, 224, 245, 258, 259, 276, 292, 305, 308, 314, 317, 331, 349, 361, 370, 372, 374, 380, 385, 408, 419, 443
 Americans, 361
 Aminah, 129
 Amorites, 32
 Ampère (än'pâr'), 399
 Amsterdam (äm'stër-däm), 218, 263, 415
 Anabaptists, 254
 Andersen, 184
 Angles (än'gl'z), 143, 271
 Anglicans, 281
 Anne of England, 284, 285
 Antiochus III (än-tí'ō-küs), 100
 Antony, Mark, 107, 109, 110
 Antwerp (änt'wërp), 215
 Appomattox (äp'ō-mät'üks), 410
 Arabia, 21, 32, 130, 219
 Arabs, 129
 Arago, 399
 Arameans, 129
 Archangel (ärk-än'jël), 277, 292
 Arezzo (ä-rët'sō). 206

- Aristides (är'is-tí'dēz), 72
 Aristophanes (är'is-tōf'ä-nēz), 68
 Aristotle (är'is-tōt' 'l), 77, 185, 186, 188, 208, 209, 216
 Arkwright, Richard, 394, 395
 Armada, Spanish (är-mā'dà), 263, 275
 Armenia, 28, 164
 Armenians, 164
 Arno River, 204, 208
 Aryans, 40, 236
 Ashur, 32
 Asia, 21, 26-29, 32, 36, 42, 54, 69, 70, 74, 79, 81, 91, 97, 104, 105, 118, 123, 128, 129, 134, 146, 160-162, 227, 240, 242, 245, 263, 314, 376, 377, 399, 443
 Asia Minor, 43, 52, 69, 74, 88, 96, 100, 104, 111, 115, 158, 160, 165, 193
 Assyria (ä-sīr'ī-ä), 27, 40, 55, 169, 422, 430
 Assyrians, 30, 32, 129
 Athena, 75
 Athenians, 59, 61, 71, 75, 76
 Athens, 42, 50, 59, 62, 71-77, 89, 100, 116, 122, 127, 164, 193, 376
 Athos, Mount (äth'ös), 70
 Atlantic Ocean, 221, 224, 228, 232, 325, 343
 Attica, 67, 99
 Augsburg, 157
 Augustus, 27, 128, 138, 146, 185
 Austerlitz (ös'tēr-līts), 345
 Australia, 230
 Australians, 325
 Austria, 245, 259, 335, 337, 344, 346, 356, 361, 366, 375, 380, 430, 436
 Austrians, 382, 436
 Autun (ō'tūn'), 356
 Avars (ä-värs'), 120
 Avignon (ä've'nyôn'), 213
 Azores (ä-zörz'), 221, 227

 Babel (bā'bēl), 31
 Babylon, 31-33, 40, 49, 51, 55, 79, 133, 360
 Babylonia, 34, 169
 Babylonians, 30, 81, 90, 121, 122, 129, 414, 421, 428
 Bach, Johann Sebastian (bäk), 431
 Bacon, Roger, 186, 188, 218, 415
 Bagdad, 133
 Balboa (bäl-bō'ä), 228
 Balkans, 365, 375, 435
 Baltic Sea, 195, 266, 293, 302, 304
 Baltimore, 399
 Barcelona (bär'sē-lo'nà), 227
 Basel (bä'zēl), 215
 Basques, 136
 Batavia, 218
 Battenberg, 436
 Bavaria (bä-vä'rī-ä), 266, 366, 377, 381
 Beethoven, Ludwig van (vān bā'tō-vēn), 431, 432
 Behistun (bā'hīs-tōōn'), 29
 Belgians, 379
 Belgium, 245, 246, 263, 290, 339, 349, 363, 379, 434
 Bell, Alexander Graham, 399
Bellerophon, 350
 Bentham, Jeremy, 407
 Berezina River (bēr-yā'zē-nä), 347
 Berlin, 300, 337, 389, 435, 436
 Bernadotte (būr'nä-dōt'), 364
 Bethlehem, 110, 242
 Birmingham, 395
 Bismarck, Otto von (bīs'märk), 382, 383, 386-388, 435
 Black, George, 365
 Black Sea, 103, 194, 293
 Blanc, Louis (blān), 412
 Blücher (blü'kēr), 349
 Boccaccio (bōk-kä'chō), 206
 Bohemia, 211, 266, 387
 Bokhara (bō-kä'rä), 295
 Boleyn, Anne (bōōl'īn), 275
 Bolivar, Simon (böl'ī-vār), 372
 Bologna (bō-lōn'yä), 202
 Bolsheviki, 426
 Bonaparte, Joseph, 372
 Bonaparte, Napoleon, 17, 140, 335, 339, 340-351, 354, 357, 364-368, 370, 372, 380, 384, 405, 431, 439
 Boniface, 136
 Bordeaux (bôr'dō'), 134, 200
 Borneo, 229
 Bosnia, 436
 Bosphorus (bōs'pō-rūs), 208
 Boulton (böl'tūn), 395

- Bourbons (bōōr'būn), 268, 312, 319, 348, 357, 361, 363, 378, 379
 Brahma (brā'mā), 237, 238
 Brandenburg, 304, 305
 Brazil, 221, 228, 230, 265, 365, 385
 Bremen, 195
 Brennabor, 304
 Brenner Pass, 172
 Brienne, Cardinal Loménie de, 332, 333, 340
 Britannia, 271
 British India, 40
 British Indian Colonies, 17
 British Isles, 180
 Brittany, 202
 Brussels, 379, 412
 Bryan, William J., 416
 Buddha (bōōd'ā), 233, 234, 238, 243
 Buddhism, 238, 256
 Bulgaria, 435, 436, 439
 Bunsen, 417
 Burgundians, 120
 Burgundy (būr'gūn-dī), 213
 Byron, Lord George Gordon, 377
 Byzantine Empire, 295, 298
 Byzantium, 118, 121, 128, 164, 208

 Cabot, Giovanni (kāb'ūt), 228, 276, 317
 Cabot, Sebastian, 228
 Cadiz (kā'dīz), 39
 Caesar, 27, 104-107, 146, 271
 Caesarea, 111, 114
 Calicut, 223
 Calvin, John, 254, 256, 260
 Calvinists, 254
 Cambyzes (kā-m-bī'sēz), 27
 Canaanites, 37
 Canary Islands, 221
 Cannac, 95
 Cannes (kān), 348
 Cannibal Islands, 208
 Canning, George, 374, 377
 Cano, Sebastian del, 230
 Canossa, 157
 Canute the Great, 271
 Cape of Good Hope, 223, 224, 265
 Cape Mycale (mīk'ā-lē), 74
 Cape Trafalgar (trāf'al-gār'), 345, 395
 Cape Verde (vūrd), 221
 Cape Verde Islands, 221
 Capua, 95
 Caracas (kā-rā'-kās), 372
 Carbonari (kā'r'bō-nā'rī), 374
 Carolinas, 317, 320, 394
 Carpathian Mountains (kā-r-pā'-thī-an), 147, 304, 381
 Carthage, 82-85, 91, 92, 95-97, 99, 101, 129, 439
 Carthaginians, 91-93, 96, 100, 232
 Cartier, 319
 Cartwright, Edmund, 394
 Caspian Sea, 40
 Castlereagh (kā's' 'l-rā'), 359, 361
 Cathay, 29, 227, 230
 Catherine of Medici, 275
 Catherine the Great, 345, 359
 Catholics, 244, 253, 254, 256, 258, 259, 283, 305, 385, 413
 Catiline, 105
 Cavour (kā'vōōr'), 383, 384
 Central Asia, 40, 293
 Ceylon, 265
 Chadija, 130
 Chaldeans (kā-l-dē'āns), 33, 129, 414
 Champlain (shām'plān'), 319
 Champollion (shān'pōl'yōn'), 18, 29
 Chancellor, Richard, 276, 292
 Channa, 234, 236, 237
 Charlemagne (shār'lē-mān), 135-140, 141, 146, 154, 183, 304, 344, 441
 Charles Alexander de Calonne, 331, 332
 Charles of Anjou (ān'zhōō'), 158
 Charles the Bold, 137, 245
 Charles I of England, 279-283, 345
 Charles II of England, 282, 283
 Charles II of Spain, 290
 Charles V of Spain, 229, 245, 246, 252, 261, 312
 Charles VI of Austria, 306
 Charles X of France, 378, 380
 Charles X of Sweden, 303
 Charles XI of Sweden, 303
 Charles XII of Sweden, 303
 Charles XIV of Sweden, 364
 Childeric (chīl'dēr-īk), 136
 China, 217, 219, 227, 232, 233, 238, 240, 242, 265, 269
 Chinese, 238, 240, 242, 325

- Chios, 224, 376
 Christ, 33, 42, 70, 93, 102, 134, 153, 185, 202, 233, 242, 250, 279, 392. *See* Jesus
 Christian IV of Denmark, 266
 Christina of Sweden, 303
 Cicero, 105
 Cimbri, 103
 Cisalpine Gaul (sĭs-ăl'pĭn), 106
 Clement V, Pope, 222
 Clement XIV, Pope, 369
 Cleopatra, 27, 107, 109
 Clovis, 135
 Cnossus, 46, 52
 Colbert, 312
 Coligny, Admiral de (dĕ-kō'lĕn'yĕ'), 245
 Columbus, 29, 134, 219, 224, 225, 227, 228, 230, 276, 292, 436
 Compiègne (kôn'pyĕn'y'), 273, 410
 Confederate States of America, 410
 Confucianism, 242
 Confucius, 238, 240, 242, 243
 Congo, 207
 Congo Free State, 434
 Connecticut, 395
 Conrad IV, 158
 Conrad V, 158
 Constantine, 118, 121, 125, 126, 160, 385
 Constantine Paleologus, 128
 Constantinople, 118, 126, 128, 137, 160, 162, 208, 292, 293, 296, 298, 369, 375, 426, 435
 Cook, Captain, 325
 Copenhagen, 364
 Copernicus, Nicolaus (kō-pûr'nĭ-kŭs), 224, 416
 Cordova, 186
 Cornelia, 103
 Corinth, 100, 117
 Corinth, Isthmus of, 74
 Correggio (kôr-rĕd'jō), 427
 Corsica (kôr'sĭ-kâ), 340
 Corsicana, 340
 Cossacks, 347
 Cracow (krâ'kō), 203
 Crassus, 105
 Cretans, 36, 48
 Crete (krĕt), 45, 46, 164, 232
 Cristofori, Bartolomeo, 430
 Cromwell, Oliver, 281, 282, 312
 Cuba, 410, 434, 435
 Cultellus, Aesculapius, 111, 112
 Cynoscephalae (sĭn'ôs-sĕf'ă-lĕ), 99
 Cyprus, 164
 Cyrus, 42
 Czartoryski, Prince Adam (châr'tō-rĕs'-kĕ), 363
 Dacia, 375
 Damascus, 133
 Danes, 143, 268, 271, 386, 387
 Dante, 303-306
 Danton, 337, 338
 Danube River, 49, 77, 120, 435
 Darien Peak, 228
 Darius (dâ-rĭ'ŭs), 29, 42
 Darwin, Charles, 415, 417
 Day, 399
 Delaware River, 395
 Denmark, 141, 181, 185, 196, 266, 303, 364, 386
 Deucalion, 49
 Deutschland (doich'land), 138
 Deventer, 211, 249
 De Witt, Jan, 290, 291
 Diaz, Bartholomew (dĕ'ăsh), 223
 Diderot (dĕd'rō'), 328
 Dionysos (dĭ'ō-nĭ'sŭs), 66, 67
 Disraeli (dĭz-râ'lĕ), 435, 439
 Dissenters, 283
 Dneiper River (nĕ'pĕr), 293
 Dneister River (nĕs'tĕr), 293
 Don Carlos, 259
 Don Quixote, 152
 Draco, 59, 89
 Dutch, 232, 247, 276, 314, 315, 394, 409
 Dutch East India Company, 230, 263, 264
 Dutch Republic, 265, 266, 269, 284, 363
 Dvina (dvĕ-nâ'), 292
 Edinburgh (ĕd'n-bŭr-ō), 281, 283
 Edison, Thomas, 400
 Edward the Confessor, 143, 145
 Egypt, 16, 17, 21, 26-29, 32, 34, 40, 42, 54, 55, 77, 79, 80, 81, 91, 99, 106, 107, 109, 128, 133, 169, 177, 186, 193, 197, 223, 339, 342, 345, 376, 422, 430, 433

- Egyptians, 16, 17, 19, 20, 22–24, 34, 39, 81, 90, 106, 121, 149, 414, 421, 423, 428, 444
 Elba, 347, 349
 Elizabeth, Queen, 262, **275–278**, 282, 312, 398
 Elster River, 347
 Elzevier (ël'zê-vêr), 216
 Ems (āms), 388
 Engels, Friedrich, 412
 Enghien, Duke of (än'gän'), 342
 England, 105, 127, 141, 142, 145, 179, 195, 196, 224, 248, 249, 254, 262, 265, 266, 269–272, 274, 275, 277, 278, 280–286, 290, 292, 300, 305, 310, 312, 317, 319, 320, 322, 324, 344–346, 349, 356, 359, 361, 372, 374, 376–378, 384, 387, 392, 394, 395, 405, 409, 412, 427, 434–436, 438
 English, 232, 247, 263, 271, 273, 276, 314, 315, 331, 349
 English Channel, 263, 271, 272
 Englishmen, 202, 376
 Ensa, Gladius, 112, 115
 Ephesus (ëf'ê-süs), 111
 Ephialtes, 73
 Epicureans, 122
 Erasmus (ê-răz'müs), 200, 249, 250
 Erfurt, 250, 252
 Eskimos, 225
 Etienne (ā'tyën'), 215
 Etruscans, 86, 88, 253
 Eugénie de Montijo (û'zhā'nē'), 388
 Euphrates River (û-frā'tēz), 28, 34, 133, 232, 421
 Euripides (û-rîp'ÿ-dēz), 62, 67
 Europe, 29, 39, 40, 42, 70, 74, 77, 83, 116, 118, 120, 121, 123, 127, 129, 134–137, 140, 141, 146, 147, 149, 150, 155, 157, 160, 161, 165, 166, 169, 177, 180, 185, 186, 191, 193–195, 197, 200, 202, 208, 211, 213, 215, 218, 219, 223, 227, 228, 233, 247, 248, 251, 253, 265, 266, 269, 271, 280, 285, 287, 289–293, 296, 298–300, 302–304, 306, 310, 312, 322, 324, 336, 341, 343, 347, 348, 354, 356, 359, 361–363, 367, 368, 370, 371, **374–380**, 383, 384, 387, 389, 391, 392, 394, 399, 405, 409, 410, 413, 419, 422, 431, 435, 436, 442, 443
 Eyck, Jan van (văn-ik'), 426
 Eyck, Hubert van, 426
 Faraday, Michael, 399, 400
 Farøe Islands (fâr'ō), 224, 225
 Fatima, 133
 Feodor (fâ-ô'dôr), 298
 Feodor, 299
 Ferdinand, Archduke of Austria, 436
 Ferdinand of Aragon, 227, 245
 Ferdinand of Austria, 381, 382
 Ferdinand of Naples, 274
 Ferdinand of Spain, 259
 Ferdinand II of Hapsburg, 265, 266
 Ferdinand VII of Spain, 365
 Finland, 303
 Fire Islands, 228
 Fitch, John, 395, 396
 Flanders, 206, 246
 Florence, 193, 194, 204–206, 208, 209, 385
 Florentines, 193, 210
 Florida, 276
 Formosa, 433
 Forum, 422
 Fournier, François (fōōr'nyā'), 412
 Fra Angelico, 215
 France, 83, 85, 105, 120, 129, 134, 138, 141, 142, 146, 158, 161, 168, 180, 194, 195, 206, 213, 245, 247, 268, 272, 284, 287, 288, 290, 317, 319, 325–328, 330, 332–334, 336, 337, 339, 344, 345, 347, 359, 361, 363, 375, 377–381, 383–385, 387, 394, 395, 412, 427, 433, 434
 Francis II of France, 275
 Francis Joseph of Austria, 382
 Frankfort, 366, 382, 385
 Franklin, Benjamin, 322, 399
 Franks, 120, 125, 135, 137, 304, 344
 Frederick Barbarossa, 158
 Frederick of Bohemia, 266
 Frederick of Hohenzollern, 305
 Frederick the Great, 305–307, 366, 444
 Frederick William I, 305
 Frederick II, 158
 French, 269, 318, 340, 344, 349, 387, 395
 Fröhen, 215
 Fulton, Robert, 395, 399

- Gabriel, 130
 Galilee, Sea of, 114
 Galileo (gāl'ī-lē'ō), 256, 391, 416, 417
 Galvani (gāl-vā'nē), 399
 Gama, Vasco da (dā gā'mā), 219, 227
 Garibaldi (gār'ī-bāl'dī), 383
 Gates of Hercules, 98, 134
 Gaul, 105, 137
 Gauls, 91, 93
 Genesis, 417
 Geneva, 256
 Genoa (jēn'ō-à), 162, 191, 194, 195, 200, 230
 Genoese, 221, 340
 George I of England, 285, 286
 George II of England, 286
 George III of England, 262, 320, 322, 349
 Georgia, 394
 German Confederation, 382, 386, 387, 389
 German Empire, 181, 253, 305, 389
 Germania, 138
 German Männerchors, 386
 Germans, 141, 202, 246-248, 252, 306, 366, 385, 386, 389
 German Turnvereins, 386
 Germany, 136, 141, 157, 159, 215, 245, 248, 251, 253, 259, 265, 266, 268, 271, 305, 307, 346, 366, 369, 381, 382, 384-387, 412, 433, 434
 Ghent (gēnt), 195, 245
 Ghibellines, 204
 Gibraltar, 134, 221
 Gilbert, William, 398
 Giotto (jôt'tō), 203, 215
 Girondists, 338
 Gladstone, William E., 438
 Goa, 223
 God, 114, 115, 123, 124, 126, 186, 209, 213, 252, 260, 262, 279, 341, 346, 360, 366, 384, 414, 419
 Godfrey of Bouillon (gōd'frwä'), 161
 Godunow, Boris (gá'doo-nôf'), 298
 Golgotha, 112, 242
 Gordon, 152
 Goshen, 26
 Goths, 120, 127
 Gracchus (grāk'ūs), 103
 Gracchus, Gaius (gā'yūs), 103
 Gracchus, Tiberius, 103
 Graian Pass, 93
 Granada, 134, 227
 Grant, U. S., 410
 Gratian, 202
 Great Lakes, 318
 Greece, 38-40, 42, 43, 52, 52, 66, 72, 73, 76, 77, 81, 86, 93, 100, 101, 106, 115, 117, 153, 164, 169, 170, 177, 185, 232, 247, 375, 377, 378, 438, 439
 Greeks, 16, 24, 25, 28, 39, 42, 44, 45, 48, 49-52, 53-55, 57, 61, 62, 64-67, 69, 70-72, 74, 77, 81, 83, 88-90, 100, 114, 121, 122, 129, 149, 164, 184, 190, 208, 232, 293, 365, 366, 375-377, 391, 414, 421-423, 428, 444
 Greenland, 224, 225, 430
 Greenwich, 230
 Gregory I, Pope, 127
 Gregory VII, Pope, 155, 157, 158, 160, 179
 Grimm, 184
 Groot, Gerhard (grōt), 211
 Grotefend (grō'tē-fēnt), 29
 Grotius (grō'shī-ūs), 264
 Guelphs (gwēlfs), 204
 Guericke, Otto von (gā'rī-kē), 398
 Guido (gwē'dō), 430
 Guinea (gīn'ī), 222
 Gulf of Mexico, 318
 Gustavus Adolphus of Sweden, 266, 268, 303
 Gutenberg, Johann, 215
 Haarlem (här'lēm), 216, 415
 Haiti, 372
 Hals, Frans, 427
 Hamburg, 195
 Hamm, 378
 Hammurabi (hām'oo-rā'bē), 32, 49, 79
 Hannibal, 93, 95-97, 99, 100, 129, 134
 Hapsburgs, 266, 289-291, 381-383, 387
 Hargreaves, James, 394
 Harold of Wessex, 145, 272
 Hasdrubal, 96
 Hastings, 145, 272
 Havana, 435
 Hawaiians, 325

- Hebrews, 26, 34, 114
 Heemskerk, van (hāms'kērk), 263
 Heine (hī'nē), 351
 Hellas, 53, 56, 66, 74, 76, 77, 89, 202, 327
 Hellen, 49
 Hellenes, 49, 50, 52, 81, 89, 99, 376
 Hellespont, 100
 Henry the Navigator, 221, 222, 226
 Henry III of England, 180
 Henry IV of Germany, 155, 157, 179
 Henry VII of England, 274, 276, 277
 Henry VIII of England, 254, 274-277
 Herculaneum (hūr'kū-lā'nē-ūm), 398
 Hercules, 93
 Hero of Alexandria, 392
 Herzegovina (hēr'tsě-gō-vē'nā), 436
 Hildebrand, 155
 Himalaya Mountains (hī-mā'lā-yā), 79, 233, 238
 Hippocrates (hī-pōk'rā-tēz), 202
 Hittites, 32
 Hofer, Andreas, 342
 Hohenstaufens (hō'ēn-shtou'fēn), 179
 Hohenzollerns (hō'ēn-tsōl'ērn), 305, 388
 Holland, 141, 182, 245, 249, 260, 262, 269, 275, 280, 290, 300, 310, 312, 317, 320, 346, 384, 415, 427
 Hollanders, 260, 371
 Holstein, 386
 Holy Roman Empire, 138, 268, 344
 Homer, 44, 86, 102, 208, 429
 Horace, 216, 249
 Hotham, Admiral, 350
 Hudson, Henry, 265
 Huguenots, 268, 317
 Hungarians, 147
 Hungary, 161, 202, 381
 Huns, 120, 135, 147, 150
 Huss, Johannes, 211, 251
 Hutton, Ulrich von, 252
 Huygens, Christian (hī'genz), 392
 Hyksos, 26, 27, 34
 Iceland, 182, 224, 225
 India, 77, 153, 223, 233, 236, 238, 319, 345, 435
 Indian Ocean, 230, 314
 Indians, 227, 236, 293, 408, 409
 Indies, 218, 223, 226-228, 230, 232, 259, 263-265, 276, 277
 Indo-Europeans, 40, 237
 Indus River, 40
 Ingelheim, 136
 Innocent III, Pope, 179
 Ireland, 263
 Iris, 23
 Isabella of Castile, 227, 245
 Italians, 202, 246, 247, 364, 371, 424
 Italy, 38, 39, 85, 86, 90, 91, 93, 95, 100, 104-106, 120, 127, 136, 137, 141, 158, 174, 191, 202, 204, 205, 215, 245, 247, 268, 308, 339, 343, 344, 346, 374, 381, 383, 385, 427, 430, 433
 Ivan III of Russia, 128, 196, 298
 Ivan the Terrible, 298
 Jackson, Thomas, 410
 Jacobins, 337, 338, 344, 352, 362
 Jaffe, 217
 James I of England, 266, 277-279, 285
 James II of England, 283, 284
 Jan de Witt, 290, 291
 Japan, 217, 219, 228, 238, 265, 433, 443
 See Zipangu
 Japanese, 325
 Jefferson, Thomas, 138, 324
 Jehovah, 36, 37, 115
 Jenghiz Khan (jēn'gīz kǎn'), 295, 439
 Jerusalem, 37, 105, 112-114, 158, 162, 165, 258
 Jesuits, 259, 368
 Jesus, 114, 121-123, 160, 258, 293. *See* Christ
 Jews, 31, 34, 36-38, 81, 122, 129, 161, 172, 428
 Joan of Arc, 213, 273
 John of England, 179, 180
 John of Oldenbarneveldt, 269
 Joseph, 110, 112-115
 Josephine, 341
 Joshua of Nazareth, 111, 114, 115. *See* Jesus
 Jovian, 126
 Judea, 112, 113
 Julian, 126
 Julius II, Pope, 250

Jupiter, 88, 122, 423
Justinian, 126

Kalka River, 295
Kameroun (kā'mā-rōōn'), 433
Kattegat (kāt'ē-gāt'), 364
Kay, John, 394
Kempen, 211, 249
Kempis, Thomas à, 211, 213, 249
Kent, 271
Khan of Cathay, 217
Khartoum (kār'tōōm'), 152
Kholmogory, 292
Khufu, 24
Kiaochou (kyou'chō'), 433
Kiev (kē'yēf), 293
Kirchhoff, 417
Kirkpatrick, William, 388
Knut (k'nōōt), 143
Koliyans, 234
Korea, 433
Kossuth, Louis (kōsh'ōōt), 381
Kremlin, 298, 344, 346

Labrador, 224, 276
Ladrones, 229
Lafayette, 377
Lake Ilmen, 293
Lake Ladoga, 293
Lake Trasimene, 95
Lamarck, 417
La Navidad, 227
Lancashire, 394
Lancelot, 151, 168
Langley, Professor, 396
Laplace, Marquis de, 417
La Salle, 319
Lao-Tse (lā'ō-tsū'), 240, 242
Latins, 88, 90, 422
Lebreton, 328
Leclerc, General (lē klēr'), 372
Lee, Richard Henry, 324
Lee, Robert E., 410
Leibnitz, Gottfried (līp'nīts), 391
Leif, 224
Leipzig (līp'sīk), 252, 347, 391, 431
Leo III, Pope, 137, 344
Leo VIII, Pope, 138
Leo X, Pope, 250

Leonidas, 73
Leopold of Belgium, 379, 434
Lexington, 325
Leyden (lī'dēn), 260, 261
Liège (lē-ēzh'), 206
Lincoln, Abraham, 410
Lisbon, 228, 263
Lithuanians, 304
Liverpool, 396, 397
Livingston, Robert R., 395
Lombards, 127, 172
London, 263, 281, 392, 394, 406, 412
Longobards, 120, 136, 172
Longwood, 343
Louis Bonaparte of Holland, 384
Louis Philippe (fē'lēp'), 380
Louis XIV of France, 283, 285, **287-291**,
306, 312, 319, 326, 327, 330, 389, 428,
444
Louis XVI of France, 332, 335, 337,
347, 405
Louis XVIII of France. 268, 347, 357,
378
Louisiana, 349
Lovat River, 293
Loyola (lō-yō'lā), 258, 277
Lübeck, 196
Lucifer, 205
Lumbini, 234
Luther, Martin, 244, **250-254**, 260, 277
Lutherans, 254, 258
Lützen, 268
Lydia, 69
Lyell, Sir Charles (lī'ēl), 417
Lyons, Academy of, 341

Macaulay, Zachary, 409
Macchiavelli, Niccolò (mā'kyä-vēl'lē),
215, 342
Macedonia, 77, 99, 100, 101, 186
Macedonians, 77, 96, 99, 365
Madagascar (mād'ā-gās'kār), 223, 433
Madeira Islands (mā-dē'rā), 221
Madrid, 200, 325, 336
Madrilenes, 345
Magdeburg, 268, 398
Magellan, 217-219, 228-230
Magna Carta, 179, 180, 262
Magnesia, 100

- Maha Maya, 233, 234
 Maine, 317
 Mainz, 215
 Malabar, 228
 Malacca (mā-lāk'ā), 264
 Malaga, 388
 Manchester, 397
 Marathon, 71, 74
 Marconi, Guglielmo, 399
 Marcus Aurelius, 185
 Mardonius, 74
 Marengo, 345
 Margaret, 246
 Margenta, 385
 Maria, 284
 Maria Theresa, 290, 335
 Marie Antoinette, 330, 369
 Marie Louise of Parma, 380
 Marius, 103, 104, 106
 Marquette (mār'kēt'), 319
 Marquis de Laplace, 417
 Marquis de Pombal, 368
 Marquis of Worchester, 392
 Marseilles, 39, 194
 Martel, Charles, 134, 136, 410
 Martinique (mār'ti-nēk'), 342
 Marx, Karl, 412, 413
 Mary, 245
 Mary, 110
 Mary, 284
 Mary Stuart, 275-277
 Mary, Queen, 263
 Massachusetts, 320, 324
 Mauretania, 134
 Maximilian, Duke of Austria, 245, 387
 Mazzini, 383
 McKinley, William, 435
 Mecca, 130, 131, 223
 Medes, 42
 Media, 42
 Medici (měd'ē-chē), 194, 223, 275
 Medici, Silvestro dei, 174
 Medina, 130, 131, 223
 Mediterranean Sea, 16, 26, 38, 58, 81,
 85, 86, 97, 100, 101, 106, 111, 129,
 221, 223, 224, 230, 232, 304, 340, 347,
 377, 414, 424, 425, 439
 Melis, 73
 Mercia, 271
 Merovech, 135
 Merovingians, 135, 136
 Mesopotamia, 28-31, 33, 54, 80, 81, 177,
 232
 Messiah, 112
 Metternich (mēt'ēr-nīk), 356, 357, 359,
 362, 374-378, 381, 389
 Metz, 268
 Mexicans, 387
 Mexico, 374
 Mexico, Gulf of, 318
 Michael, 298
 Michael Angelo, 215, 427
 Milan, 381
 Miletus (mī-lē'tūs), 398
 Miltiades (mīl-tī'ā-dēz), 71, 72
 Minerva, 122
 Mirabeau (mē'rā'bō'), 336
 Mississippi River, 18, 318
 Missolonghi (mīs'ō-lōn'gē), 377
 Mithridates, 103-105, 107
 Mohammed (mō-hām'ēd), 97, 129-134,
 160, 238
 Mohammedanism, 256
 Mohammedans, 132, 134, 135, 147, 150,
 151, 158, 160, 164, 186, 221, 233, 376
 Moldavia (mōl-dā'vī-ā), 375
 Molière (mō'ly-âr'), 428
 Moluccas, 229
 Mongolians, 295
 Montenegro (mōn'tē-nē'grō), 435, 439
 Montesquieu (mōn'tēs-kū'), 328
 Montez, Lola, 381
 Montpellier, 206
 Moors, 136, 227, 247, 260, 367
 More, Sir Thomas, 249
 Morea, 375, 376
 Morocco, 134
 Morse, Samuel, 399
 Moscow, 29, 128, 200, 292, 296, 298,
 300, 302, 346
 Moses, 34, 36, 37, 114, 130, 161
 Moskwa River (mōs-kvā'), 296
 Moslems, 131, 134, 160, 162
 Mozart, 431
 Mukden (mōok'dēn'), 261
 Munich, 200
 Mycenae (mī-sē'nē), 45, 51
 Mylae (mī'lē), 92

- Napier, John, 391
 Naples, 158, 202, 206, 364, 381
 Napoleon III of France, 384, 385, **387-389**, 395
 Narva, 303
 Naseby, 281
 Navarino Bay, 377
 Nazareth, 113, 117, 121
 Nebuchadnezzar (něb'ŭ-kād-něz'ār), 33, 83
 Necker, 330-333, 336
 Negus, 433
 Nelson, 345
 Neptune, 122
 Netherlands, The, 259, 260, 263, 264, 279, 363, 379, 426
 Neva River, 293, 302
 Newcomen, Thomas, 394
 New England, 317, 410
 Newfoundland, 228, 276
 New Guinea, 433
 New Lavark, 412
 Newton, Sir Isaac, 391, 392, 416
 New York City, 395
 New York, 395
 Ney (nā), 350
 Nice (nēs), 385
 Nicholas I of Russia, 128, 379, 381
 Nicholas II, Pope, 155
 Niebuhr (ně'bōōr), 29
 Nieuw Amsterdam, 265
 Nile River, 16-18, 21, 22, 25-28, 34, 79, 81, 99, 107, 121, 149, 197, 221, 232, 345, 421, 434
 Nineveh (nĭn'ē-vē), 32
 Noah, 28, 32
 Normandy, 142, 145, 179, 272
 Norsemen, **141-145**, 147, 150, 221, 224, 272, 293
 North America, 265, 319
 North Cape, 276
 North, Lord, 320
 Northmen, 228
 North Sea, 195, 263, 271, 280
 Northumberland, 350
 Northumbria, 271
 Norway, 141, 225, 269, 271, 364
 Nova Zembla, 264
 Novgorod, Republic of (nôv'gô-rôt), 195
 Nuremberg, 305
 Nyanza, Victoria, 435
 Nymwegen, 136
 Octavian, 107, 109
 Odoacer (o'dô-ā'sēr), 120
 Oersted, Hans (ŭr'stēth), 399
 Oldenbarneveldt, 269
 Olympus, Mount, 50, 68, 70
 Omar, 133
 Orange Free State, 434
 Orient, 170, 193, 194
 Orleans, Duke of, 380
 Osiris, 23, 26, 423
 Ostend, 263
 Ostian Road, 111
 Otto, 138, 154, 185
 Ovid, 207
 Owen, Robert, 412
 Oxford, 203
 Pacific Ocean, 228, 232, 314, 433
 Padua, 203
 Paine, Thomas, 338
 Palatinate (pā-lăt'ĭ-năt), 265, 266
 Palatine Hill, 110
 Palestine, 36, 37, 133, 160, 161, 164, 165, 186
 Palos, 227
 Panama, Isthmus of, 228
 Papal States, 136
 Papin, Denis, 392, 394
 Pariahs, 236, 237
 Paris, 134, 168, 202, 206, 215, 258, 289, 318, 319, 330, 331, 333, 336, 337, 339, 345, 347, 348, 352, 372, 378, 380, 381, 389, 395
 Parisians, 389
 Parma, Duke of, 263
 Parsifal, 168
 Parthians, 105, 117
 Patagonia, 228
 Paul, 111, 112, 115, 117, 123
 Paul I of Russia, 345, 346, 359, 360
 Paul III, Pope, 258
 Pausanias, 74
 Pavia, 120
 Pedro de Covilham, 223
 Pelasgians, 50, 66

- Peloponnesus (pěl'ô-pô-ně'sūs), 50, 375
 Pennsylvania, 317
 Pen-y-darren, 395
 Pepin the Short, 136
 Pericles, 75, 76
 Persia, 27, 42, 126, 133
 Persian Gulf, 223
 Persians, 27, 30, 42, 69-74, 129, 421
 Peter, 123
 Peter I of Russia, 299-303, 307
 Peter the Hermit, 161
 Petersburg, 360
 Petra, 112
 Petrarco, Francisco (pā-trär'kā), 206
 Petrograd, 325
 Pharnaces, 107
 Pheidippides, 72
 Philadelphia, 324
 Philip, 77
 Philip II of Spain, 229, 259, 260, 262, 274, 275, 279, 367
 Philip IV of France, 222
 Philip IV of Spain, 290
 Philippine Islands, 229, 434
 Philistines, 36
 Phoenicia (fě-nish'ī-ā), 77, 133, 169
 Phoenicians, 38-40, 69, 70, 81, 83, 90, 129, 221, 232
 Pileser, Tiglath (pī-lē'zēr), 439
 Pilgrims, 320
 Pindar, 429
 Piraeus (pī-rē'ūs), 72
 Pius VII, Pope, 344
 Placentia, 93
 Plantin, 215
 Plataea (plā-tē'ā), 71, 74
 Plateau of Iran, 40
 Plato, 127, 208, 216
 Plevna, 435
 Pliny, 216, 398
 Plutarch, 341
 Plymouth, 350
 Po River, 93, 381
 Poincaré, 441
 Poitiers (pwā'tyā'), 134
 Poland, 203, 303, 337, 356, 363-365, 367, 379
 Poles, 379
 Polo, Marco, 217
 Poltana, 303
 Pombal, Marquis de, 368
 Pompeii (pôm-pā'è), 398
 Pompey, Gnaeus, 104-106
 Pontius Pilatus, 113-115
 Pontus, 104
 Port Arthur, 433
 Portinari, Beatrice, 204
 Porto Rico, 434
 Portugal, 221, 226, 230, 310, 346, 365, 368
 Portuguese, 221, 227, 230, 233, 243, 264, 314, 409
 Praetorians, 117
 Presbyterians, 281
 "Prester John," 223
 Preston Pans, 281
 Priam, 43
 Protestants, 253, 255, 256, 260, 263, 305, 317, 367, 413
 Prussia, 304-307, 337, 346, 352, 356, 361, 366, 369, 382, 386-389, 413
 Prussians, 342, 349, 381
 Ptolemy (töl'è-mī), 106, 107
 Ptolemy, Claudius, 224
 Puritans, 281, 282, 317, 320
 Pyramids, 49
 Pyrenees (pīr'è-nēz), 92, 93, 134, 136, 186
 Pyrrha, 49
 Quakers, 317
 Quintus Fabius Maximus, 95
 Quirinal, 385
 Ranke, von (răn'kē), 244
 Raphael, 215
 Ravenna, 120, 136, 204
 Rawlinson, Henry, 29
 Red Sea, 223
 Rembrandt, 219, 422, 427, 432
 Remus, 86
 Republic of Novgorod (nôv'gô-rôt), 195
 Rhine River, 105, 206, 252, 339
 Rhodes, 164
 Rhodes, Cecil, 434
 Rhone River, 93, 194
 Rialto of Venice, 230
 Richard I of England, 179, 180
 Richelieu, Cardinal de (rě'shē-lyû'), 268, 287

- Rio de Janeiro, 365
 Robert of Flanders, 161
 Robert of Normandy, 161
 Robespierre (rô-bēs-pyâr'), 338, 339, 342, 380
 Rochefort (rôsh'fôr'), 349
 Rodin (rô'dăn'), 432
 Roland, 137, 151
 Rollo, 142
 Roman Empire, 81, 97-99, **101-110**, 118, 121, 124, 127, 128, 137, 141, 146, 154, 160, 164, 166, 169, 170, 177, 183, 208, 213, 292, 295, 298, 425, 442
 Romanov (rô-mă'nôf), 298
 Romans, 17, 27, 33, 40, 79, 81, 86, 88-92, 95-97, 99, 100, 104, 109, 115, 116, 121-123, 125, 129, 135, 137, 138, 143, 149, 183, 184, 190, 232, 366, 375, 391, 414, 421, 423, 425, 429, 444
 Rome, 62, 82, 83, 85, 86, 88-93, 95, 96, 98-107, 109, 110, 116-118, 120, 122, 123, 125, 127, 135-137, 140, 141, 146, 147, 153, 154, 157, 170, 177, 191, 193, 206-208, 210, 213, 232, 247, 248, 250, 251, 256, 271, 274, 283, 303, 381, 385, 438, 439, 442
 Romulus, 86
 Romulus, Augustulus, 120
 Rosetta River, 7
 Rossi (rôs'sē), 381
 Rotterdam, 249
 Roumania, 375, 435
 Rousseau (rôo'sô'), 328, 359, 368
 Rubicon River, 106
 Rudolph of Hapsburg, 159
 Runnymede, 179
 Rurick, 293
 Russia, 121, 128, 195, 213, 277, 292, 293, 295, 299, 301, 303, 307, 344, 345, 356, 359, 361, 364, 369, 374, 375, 377, 380, 384, 425, 433, 435, 443
 Russians, 266, 325, 326, 375, 435
 Sabines, 86
 Saguntum, 93
 Sahara, 222
 St. Agnes, Mount, 211
 St. Florence of Assisi, 203
 St. Helena, 160, 343, 350, 352
 St. Lawrence River, 318
 Saint Louis of France, 158
 St. Petersburg, 375
 Sais River (sā'is), 27
 Sakiyas, 233, 234
 Salamis, 73
 Salerno, 158, 202
 Salvation Army, 258
 Samaria, 113
 San Stefano, 435
 Sarajevo (sā'rā-yā-vō), 436
 Sardanapalus (sār'dā-nā-pā'lūs), 27
 Sardinia, 92, 359, 381, 383-385
 Sardinians, 381
 Savannah, 396
 Savery, Thomas, 392
 Savonarola (sāv'ō-nā-rō'lā), 209, 210
 Savoy, 385
 Saxons, 120, 125, 127, 136, 143, 271
 Saxony, 251, 252, 303, 356, 366
 Seandinavia, 223
 Sehleswig (shlās'vīk), 143, 386
 Sehliemann, Heinrich (shlē'män), 43-45
 Schnups, 292
 Schumann, 351
 Scilly Islands, 38
 Scipio, Lucius (sīp'ī-ō), 100
 Scipio, Publius, 93, 96, 99, 100, 103
 Scotch, 281
 Scotland, 275, 281, 286
 Scottish Whiggamores, 283
 Seine River, 202, 395
 Selden, John, 264
 Semites, 32, 40, 81, 129
 Senegal River, 221
 Serbia, 269, 435, 439
 Serbians, 436
 Servetus, Michael, 256
 Seville, 218
 Shakespeare, William, 277, 428
 Shantung, 435
 Sheffield, 200
 Shem, 32
 Shipka Pass, 435
 Siberia, 298, 433
 Sieily, 76, 85, 91, 92, 158, 381
 Siddhartha (sē-dār't'hä), 234, 236-238
 See Buddha
 Sidon, 38, 169

- Silesia, 306
 Sinai, Mount, 36
 Slavs, 120, 127, 147, 293, 295, 304, 365, 369
 Smith, Adam, 405
 Socialists, 412, 413, 440
 Socrates, 376
 Solferino (söl'fě-rē'nō), 385
 Solon (sō'lūn), 59, 89
 Sophia, Sister, 299, 300
 Sophie, 285
 Sophocles (sōf'ō-klēz), 67, 208
 Sorbonne, 258
 South America, 227, 371-374, 377
 Spain, 38, 40, 83, 92, 93, 96, 101, 105, 134, 136, 160, 181, 186, 203, 221, 226, 227, 230, 245, 247, 259, 260, 275, 278, 290, 310, 345, 346, 365, 372, 374, 388, 427
 Spaniards, 221, 230, 232, 233, 243, 246, 260, 263, 264, 276, 314, 345, 365, 371, 408
 Sparta, 53, 71, 72, **74-77**
 Spartans, 72, 74-76
 Speyer (spē'ēr), 253
 Sphinx, 343
 Spice Islands, 228, 229
 Spinetti, Giovanni, 430
 Stanley, Henry M., 434
 Stephenson, George, 396
 Stoics, 114, 122
 Stradivarius, 430
 Strait of Gibraltar, 38
 Stralsund, 266
 Strassburg, 357
 Streltsi, 300
 Stuarts, 266, 277, 280, 282, 319
 Suddhodana, 233
 Suez Canal, 434
 Sulla, 103, 104
 Sumatra (sōō-mā'trā), 207
 Sumerians, 29-31, 39
 Sussex, 271
 Sweden, 141, 181, 185, 202, 248, 266, 290, 303, 364
 Swedes, 247, 268, 364
 Switzerland, 182, 211, 269, 380
 Syracuse, 95
 Syria, 99-101, 105, 110, 111, 133, 160, 165, 342
 Syrians, 96
 Talleyrand, 356, 357, 359, 363, 389
 Tarik, 134
 Tartar Khan, 296
 Tartars, 147, 296
 Tashkent, 295
 Taurus, Mount, 98
 Tetzl, Johann, 251
 Teutoburg Woods, 109, 138
 Teutons, 103, 105, 109, 125, 295
 Thales, 398
 Thames River, 179, 203
 Thebes, 27, 51, 121, 360
 The Hague (hāg), 262
 Themistocles (thē-mīs'tō-klēz), 72, 73, 350
 Theodoric (thē-ōd'ō-rīk), 120
 Thermopylae (thēr-mōp'ī-lē), 73, 74
 Thessaly (thēs'ā-lī), 50, 73, 74, 99
 Thomas, 128
 Thucydides (thū-sīd'ī-dēz), 50
 Tiberius, 113, 128
 Tiber River, 85, 86, 96, 385
 Tidor, 229
 Tigris River, 28
 Tilly, 266
 Tiryns (tī'rīnz), 51
 Titans, 45
 Torbay, 284
 Tordesillas, 230
 Tories, 283-285, 374
 Toul, 268
 Toulon, 342
 Tours, 134, 135
 Toussaint L'Ouverture (tōō'sān'lōō'vēr'-tūr'), 372
 Transvaal, 434
 Trebia, 93
 Trevithick, Richard (trēv'ī-thīk), 395
 Tripolitsa (trē'pō-lyē'tsā), 376
 Troy, 43, 44, 52, 66
 Tudors, 277, 285
 Tunis, 194
 Turgot, 328, 330, 331, 405, 407
 Turkestan, 295
 Turkey, 359, 376, 384, 435

- Turks, 33, 128, 160–162, 165, 172, 208,
 213, 292, 296, 365, 366, 375, 376, 435,
 436, 439
 Tyre, 38, 83, 96, 169
 Uhlans, 347
 United States, 304, **372–374**, 385, 395,
 409, 434
 Ur, 34, 54
 Ural Mountains, 292
 Urban II, Pope, 160
 Utrecht (ū'trēkt), 261, 290
 Valens, 120
 Valladolid (vāl'yā-thō-lēth'), 203
 Valley Forge, 152
 Vandals, 120
 Varennes, 336
 Varro, 95
 Varus, 109
 Vasa, 266
 Vatican, 385
 Vega, Lope de (dā vā'gä), 428
 Velasquez (vā-läs'kāth), 427
 Venetians, 193, 221, 366, 439, 444
 Venezuela, 372
 Venice, 162, 164, 172, 191, 193–195, 215,
 217, 230, 381, 430
 Verdun, 268
 Vermeer, 427
 Verrazano (vē'r-rāt-sä'nō), 317
 Versailles, 289, 327, 330, 334, 336, 352,
 386, 389
 Vesalius, 256
 Vespucci, Amerigo, 228
 Vesuvius, 398
 Victor Emmanuel of Italy, 381
 Victoria, Queen, 379, 384, 435
 Vienna, 331, 336, 337, 350, 356, 357,
 364–367, 370, 371, 378, 380, 382, 385,
 387, 389, 405, 430
 Vikings, 141
 Vinci, Leonardo da (dā vën'chē), 215
 Virgil, 205, 207, 216
 Virginia, 320, 324
 Visigoths, 134
 Vistula River, 379
 Volkhov River, 293
 Volta, 399
 Voltaire, 328, 359, 368
 Wallenstein, 266, 268
 Walpole, Sir Robert, 286
 Walter-without-a-cent, 161
 Warm Wells, 73
 Wartburg, 252, 369
 Washington, D. C., 387, 390, 399
 Washington, George, 152, 322
 Waterloo, 343, 349, 380
 Watt, James, 394, 395
 Wellington, Duke of, 349, 365, 378, 406
 Wends, 304
 Wessex, 271, 272
 West Indian Company, 265
 West Indies, 283 *See* Indies
 Westphalia, 265, 268, 289
 Weyler, General (wā'lēr), 435
 Whigs, 283–286, 374
 White Sea, 292
 Whitney, Eli, 394
 Wilberforce, William, 409
 William I of Prussia, 388
 William III of England, 261, 262, 284,
 285, 290, 291, 319, 379
 William of Hohenzollern, 441
 William the Conqueror, 157, 272
 William the Silent, 379
 Willoughby, 276
 Wittenberg, 250, 252
 Worcester, Marquis de, 392
 Worms, 252
 Wurtemberg, 366
 Wycliffe, John (wīk'līf), 211
 Xerxes (zûrk'sēz), 42, 74, 77
 Yasodhara, 234, 236
 Yellow Sea, 238, 433
 Ypsilanti, Prince Alexander (īp'sē-
 län'tē), 375
 Zama, 96, 99, 100
 Zarathustra, 40 *See* Zoroaster
 Zeus, 50, 62, 88, 423
 Zipangu, 227 *See* Japan
 Zoë, 128
 Zoroaster, 40, 233
 Zwinglians, 254
 Zwolle (zwöl'ē), 211

Date Due

[illegible]

D 21 .V3 1923
Van Loon, Hendrik Willem,
The story of mankind. 010101 000



0 1163 0213041 8
TRENT UNIVERSITY

D21 .V3 1923

Van Loon, Hendrik Willem

The story of mankind.

DATE	ISSUED TO
	22139

22139

